

Light:

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A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT.—Paul.

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NOTES BY THE WAY.

Much of Sir Arthur Conan Doyle's latest book, "The New Revelation" (Hodder and Stoughton, 3s. 6d. net) has already appeared in these pages in the address delivered by him before the London Spiritualist Alliance and elsewhere. Its chief interest for those familiar with the matter will therefore be to have it in a convenient form and to see the new material which the author has included, e.g., the "Supplementary Documents," comprising chapters on "The Next Phase of Life," "Automatic Writing," and "The Cheriton Dug-out." Then, of course, its value as a book to lend or to give to inquirers is obvious, for it is a piece of strong, clear writing, presented with the conciseness and force of a trained author thoroughly conversant with his subject, and known throughout the world by books famous for their intellectual acumen as well as the other qualities needed to place a writer in the front rank. It must have amused Sir Arthur as well as his many friends to notice how hostile criticism has been gruelled for lack of matter in dealing with the work. One eminent critic "fell down"—as they say in Press circles—to the extent of suggesting that evidence of survival could only be obtained by paying high fees to mediums. And this gentleman is fondly supposed to be an authority on the subject on which he had to pronounce an opinion!

An old contributor to LIGHT remarked more than twenty years ago in these pages on the extent to which the objections of opponents are made *faute de mieux*—for want of something better. That is rather a charitable interpretation of some of the absurd arguments we read to-day. We cannot think they are urged seriously. We have in our mind at times the picture of a bored Pressman suffering like Job under the afflictions of the time and miserably conscious that he has got to say something nasty about Spiritualism, whether he believes it or not! It is a wearisome business, because our facts are what the public want (although some newspaper proprietors have not the nous to discern the fact) and all the nasty things have been said so often that they are flat and stale beyond description—"could hail her again," as the Scots say. Sir Arthur remarks, in the book under notice: "We have reached a point where further proof is superfluous, and where the weight of disproof lies upon those who deny. The very people who clamour for proofs have as a rule never taken the trouble to examine the copious proofs which already exist. Each seems to think that the whole subject should be begun *de novo* because he has asked for information." We will know that type of inquirer—the man who thinks he has honoured you by requiring that you shall supply him with proofs and place at his disposal several hours of your time

which might be more profitably employed on a potato patch. If he wants the information badly enough he will get it himself. It is worth more than a little trouble. When an angry controversialist tells us passionately that he doesn't believe in the subject, expecting us thereat to be pierced to the very soul, we merely tell him quietly that is his affair, not ours; and leave him to digest the reply at his leisure.

Those who have read Bret Harte's charming poem, "A Newport Romance," will remember that it deals with a haunted house, the only token of the spirit's presence in the house being the odour of mignonette—mignonette being, according to the legend, her favourite flower. The annals of psychic science and of the supernatural generally contain quite a number of instances of these "spirit perfumes." It will be recalled that the phenomena associated with the mediumship of the late "M.A. (Oxon)" included some striking instances of the production of scents. The present writer has had experience of several cases—as, for instance, once in a public hall, in which a clairvoyante described a spirit visitor as carrying a large bouquet of spring flowers, the odour of which, by some unknown chemistry, was made perceptible to the people in the vicinity, some of them, not having heard the explanation, looking round to see from whence the scent proceeded. Not long since a relative of the writer, a lady in private life, had an experience of smelling a particular flower, the meaning of which she did not understand until she learned that it was a flower associated with a friend who had but a short time previously passed to the higher life. It afterwards transpired that other friends in other parts of the country had had a similar experience. It is not possible, with our present imperfect knowledge of the methods by which phenomena are produced, to enter into the scientific aspects of the subject, but lately we came across a quotation from Swedenborg's "Spiritual Diary" bearing on the matter, which is worth reproducing:—

It has sometimes happened that spirits have produced odours just as if the objects of the odours had been present, concerning which, if I mistake not, I have frequently spoken before. To-day, while discoursing of flowers and lilies, they produced a very perceptible odour of flowers and lilies, as to which, however, it is only necessary to notice the fact.

A GENERATION AGO.

(FROM "LIGHT" OF JUNE 2ND, 1888.)

It seems that M. Perrotin, of the Nice Observatory, has his telescopic eye on Mars, the red and baleful planet. He has "brought a powerful glass to bear" upon this malefic star, and has discovered that "it is not only inhabited by men, but by most skilful engineers, who put M. Lesseps in a back seat." Now, if a poor Spiritualist had said that, what are the chances of his sleeping in an asylum within a week?

By the way, a very good shot. The astronomers of the flying island of Laputa told Captain Lemuel Gulliver that Mars had "two satellites, one of which revolved in about ten hours." That is perhaps the best shot ever fired from the imagination of a "fictionist"—as the latest American slang has it. Deimos and Phobos, Mars' two moons, revolve, the one in about thirty hours, the other in about ten. Was Swift a medium?

From "Jottings."

A GLANCE ALONG THE PATHWAY.

PROSPECT AND RETROSPECT FOR PSYCHIC RESEARCHERS.

(Continued from page 162.)

After his brief survey of the changed position of psychic science and his illustrations of the wide appreciation thereof, reported in our issue of last week, Dr. Powell proceeded, in his address to the Marylebone Spiritualist Association, to ask what were some of the concomitants and consequences of this change? To describe and discuss them all would mean a night session of that association. Let them, he said, look at a few.

(1) The rehabilitation of Christianity. He (the speaker) had no patience with those who saw diversity and antagonism between Christianity and psychic science. Christianity was psychic science and psychic science was Christianity. Christianity could not be properly understood save through a knowledge of psychic science. Its principles seemed arbitrary, its history incredible, its doctrines unintelligible until psychic science came in to explain and to interpret. When he was speaking at the Queen's Hall some time ago, he was asked from the audience, "Do you not think psychic science will empty all the churches?" He replied, "On the contrary, I think it will fill all the churches by convincing mankind of the reality and substantiality of the claims of Christianity, and this in a way that nothing else can do." He (the speaker) had quoted Myers again and again in saying that, but for psychic research, nobody in one hundred years' time would have believed in the Resurrection of Christ. Thanks to psychic research, in one hundred years' time—aye, and before—Myers declared that everybody would believe in it. No truer word was ever uttered. Almost before we had ceased to think of Myers's death as a recent event, and while his wife was still alive, the fulfilment of his forecast was more than half-realised. The Incarnation, the Resurrection, the Transfiguration, the whole scheme of Christianity—all were lighted up by psychic science. We saw the fourth Gospel to be the esoteric treatise, and got it into its proper focus with the three synoptists, thanks to psychic science. The ancient esoteric teaching was being recovered and made ready for application to the needs of the new time. That was infinitely more wholesome than the so-called "Higher Criticism," with its emendations, explanations and interpretations, many of them making greater demands upon the faculty of belief than the record as it originally stood.

(2) "Scarcely less important," said Dr. Powell, "is the changed attitude of Christianity towards psychic science. Originally it was stigmatised as of the devil, and then regarded with profound suspicion. Now it is more and more widely accepted as a potent and essential auxiliary. The Rev. F. Fielding-Ould and the late Rev. Arthur Chambers are only two among many clergymen who have boldly proclaimed their acceptance of the leading principles of psychic science. I have heard one of the great preachers of the day, the Vicar of a suburban parish, who preaches to thirteen hundred or fourteen hundred people on a Sunday, flatly declare from the pulpit that there are no dead, and that there is no resurrection of the body. Such men welcome a new, and even more elevated, interpretation of the Holy Communion. They express satisfaction, and not incredulity or suspicion, when informed that clouds of violet light above the altar are discernible by the clairvoyant vision, or when they are reminded that the ceremonial, the music, the incense, the altar lights, the stained glass windows, the halos and nimbi around the saintly faces, are all of profound psychic significance, survivals of days when the worship of the Church *was* the Communion of Saints because the departed manifested at every service held by the initiates."

(3) Another pregnant happening was the changed attitude of science. In that connection it was sufficient to mention the familiar and honoured names of Crookes, Sir Oliver Lodge, Sir William Barrett, in addition to that of the possessor of one of the shrewdest and most virile intellects of this generation, Sir Arthur Conan Doyle. Apart from the specifically sympathetic attitude of these well-known men there was the general and frank abandonment of the materialistic explanation of all that we saw around us. The origin of life, for example, was admitted to be undiscoverable. The mystery which enveloped us, instead of being solved by materialism, was everywhere deepening with each intellectual advance. This changed attitude of science was largely a reciprocal of the changed attitude of religion. As long as religion was mere dogma, as long as its reply to science was "Believe or be damned," coalescence and co-operation were impossible. But a modification of religious intolerance and vituperation had been compelled by psychic science; and hence psychic researchers were indirectly respon-

sible for the growing cordiality in the relations between religion and science.

(4) "So far," continued the speaker, "it has not been possible to point to psychic research as possessing, or exercising, any great political or social influence. To some extent it has inherited the attitude of the mediæval ascetics—'Here we have no continuing city, but we seek one to come.' But I think I can discern a change. The ordinary men and women of the Middle Ages, who lived very close to God, believed in the interaction of the two worlds. Psychic science is impressing that view upon us, and doing it with an emphasis that defies all contradiction. We are coming to see that a truly religious man—and every real psychic researcher is such—cannot be satisfied to tolerate the welter of corruption, humbug, trickery and self-seeking which makes up what we call politics. Whatever our views with regard to the great problems of the hour, we are all of us awakened to the conviction that they must be tackled, and tackled seriously by public-spirited men, as distinct from mere politicians. And the main stress in the propaganda to this end is laid upon the fact that man cannot give due attention to the development of intellect and spirit as long as he is harassed by the worries of the body. You cannot expect a man to shape his life into fitness for transfer to another and higher plane while at the same time he does not know where his next meal is coming from. So it is that in the latest programme of the Labour party you have a demand for educational opportunities for all classes of the community, such as shall place university teaching and university honours within reach of the humblest child in the land if only he or she possess the capacity. Such things make for intellectual enlightenment; and every ray thereof is a conquest for the cause which this society represents. There are causes—politics is one of them—which stand to lose, if not to be annihilated, by the spread of education. There are others—psychic research for example—which thrive on education, and which are assured of greater conquests by every stride that education takes.

"Open your eyes, and you may see the beginnings of a still more striking development. As you know, our law includes two statutes especially aimed at psychic faculties, and now from time to time tyrannically and treacherously used, by means of police tactics which would spread a blush even over the brazen visage of a German spy, for the suppression of their employment. One of these statutes was passed under a King (George II.) whose fancy in life was the society of corpulent ladies of easy virtue, while the other was enacted under George IV., whose ideal of enjoyment was to gorge himself on goose pie and whisky. There is a powerful movement afoot to free psychic research from the shackles riveted on it by this precious pair of sots. I have some knowledge of its policy and I know that the Spiritualist societies of the north command enormous electoral power, and that they propose deliberately to use ballot-box pressure in order to secure the repeal of these abominable laws. Think of it! A movement which thirty years ago was treated almost as a joke is to-day in a position to put the screw on the politician so as to force him into compliance with the demands of intellectual and spiritual liberty. I fancy, too, that the politician will find it of no avail to reply that psychic research must wait for Home Rule, Disestablishment, Local Veto and a dozen other of the blatant political nostrums of the day. He will be told that serious men laugh at these political catch-words, that they put freedom of intellect and freedom of conscience first, and that if he cannot see his way to give a definite promise to vote for those principles he will be 'outed,' no matter what particular tribe of political mountebanks happens to include him at the moment.

"Whither," said the speaker in conclusion, "is all this tending? I think it must tend in one of two directions. The enormous advance in psychic research is either a preparation for a new revelation or for a new interpretation of the old. I will not attempt to forecast whether we are on the verge of some new revelation more advanced than Christianity, or whether what is coming is only a re-interpretation, up to twentieth century levels, of the sublime faith once delivered to the saints. But this I do say, that all psychic researchers in general, and this association in particular, have every reason for the most complete satisfaction as they look around and see what has been accomplished."

SIR WILLIAM BARRETT will deliver an address, "The Soul and our Modern Sadducees," at the residence of Lord and Lady Glenconner, 34, Queen Anne's Gate, on Thursday, the 13th inst. Members of the L.S.A. who wish to be present should send their names to the Hon. Secretary, 6, Queen Square, W.C. 1, but the accommodation is limited, and it is desired that inquirers into our subjects should have a priority.

TELEPATHY, ITS NATURE AND FUTURE POSSIBILITIES.

Lately we appealed to some of the leading authorities on Psychical Research for opinions on this subject. We present this week the views of Sir Oliver Lodge and Sir William Barrett:—

I.—By SIR OLIVER LODGE, F.R.S.

I dislike any attempt at prediction on matters about which I feel quite incompetent to judge. I am not myself impressed with the likelihood of telepathy becoming a ready and manageable means of communication down here, where through our material bodies so many other means are available. Hereafter it may become the principal method; but as long as we have bodies it seems better to use them, and to work in a condition of full consciousness, without trespassing on the perhaps simpler and more fundamental methods of telepathy.

This opinion, such as it is, is of no use for your purposes probably, but I am afraid I can do nothing better. And inasmuch as I did not foresee the easy possibility, say, of flight, and other practical applications which have come into vogue of scientific facts in the discovery of which I have been concerned, such as wireless telegraphy, I mistrust my judgment altogether as to what discoveries may be applied to practical purposes and how they may be utilised for the convenience of mankind. I rather doubt if anyone is able to foresee possibilities of future development in any useful manner; though, perhaps, some people can be conscious of an inspiration in these directions which I myself do not possess.

OLIVER LODGE.

II.—By SIR WILLIAM F. BARRETT, F.R.S.

A good many people are under the impression that ere long telepathy will be used instead of telegraphy as a regular mode of communication between persons at a distance from each other. It may be desirable to disabuse the minds of those who entertain this opinion. It is quite possible, as I have said elsewhere,* that telepathy may be "a rudimentary faculty or an early and special case of the great human *rapport* which is slowly awakening the race to the sense of a larger self; to

"A heart that beats

In all its pulses with the common heart
Of humankind. . ."

But that is a very different thing from the use of telepathy in sending messages to friends with the regularity and precision of telegraphy. This erroneous idea has doubtless arisen from the belief that telepathy consists in a quasi-mechanical transmission of brain-waves or some other form of radiant nervous energy. It is nothing of the kind, and the arguments against telepathy being a physical process of the transfer of thought are overwhelming. These arguments I have briefly stated in an article on "The Deeper Issues of Psychical Research" in the "Contemporary Review" for last February. Telepathy is, in my opinion, a purely *psychical* process, an action of the mind freed from the body, and, if this be so, it affords strong support to the idea of the existence of mind independently of its present bodily expression.

W. F. BARRETT.

The following passages from Sir William Barrett's article in the "Contemporary Review" for February last contain the arguments to which he alludes above:—

"All radiant forces, such as light, heat, gravitation, &c., when freely diffused through space, diminish in intensity as the square of the distance increases between the source and the receiver, if no absorbing medium intervenes. At a thousand feet apart the intensity is a million times less than at one foot apart. To transmit a wireless message across the Atlantic, therefore, requires a very powerful source of electric waves and a very sensitive receiver. Now there are well-attested cases of telepathy occurring between individuals, not only thousands of feet apart, but thousands of miles asunder—if apparitions at or near the time of death are due to a telepathic impression, as seems probable—a phantasm being projected from the mind of the percipient. Yet in such cases there was no exertion even on the part of the unconscious source of these imaginary brain waves.

"It is, therefore, highly improbable that telepathy is transmitted by waves radiating in every direction, like light from a candle. Nor can we conceive of unwritten or unspoken thought

being carried by a messenger, or sent through a conduit, or fired like a bullet at a target. Moreover, in telepathy ideas and feelings, more frequently than exact words, impress the percipient. There is abundant evidence that emotions and sensations, such as pain, taste, &c., experienced by one person are simultaneously felt by a distant percipient under conditions that exclude the possibility of fraud or any verbal communication. The remarkable fact is also coming to light that telepathy is not ultimately due to any conscious and voluntary operation of the mind, either in the originating or receiving personality, such as occurs in the ordinary operation of speech or writing.

"Telepathy, then, cannot be explained by a process of mechanical transmissions. It appears to be a case of 'action at a distance.' But physicists do not admit action at a distance as an ultimate fact, although the attracting influence of one body upon another throughout the realms of space appears to be such an action. Gravitation, however, is not likely to be an exception to other physical forces, though we may have to wait a long time for its satisfactory explanation. Telepathy and gravitation are only alike in this, that at present we are ignorant how two different masses, and how two different minds, at a distance apart, can transmit their influence. The two operations are in wholly different categories—one belongs to the physical order, the other to the psychical order.

"It may be, as my friend Mr. F. C. Constable suggested, in his work 'Personality and Telepathy,' that we may find in telepathy evidence of the direct operation of the transcendental part of our being which is not conditioned in time or space. In any case, telepathy and its implications will afford a profound and fruitful subject of psychological discussion in the near future."

REMARKABLE CASE OF PSYCHIC PHOTOGRAPHY.

With reference to the very interesting instance of psychic photography quoted by H. P. N. from Allen Clarke's "Windmill-Land" (LIGHT, p. 158), I may say that I have a copy of a photograph of a group of fish merchants (mostly from Manchester), which was taken on the quay at Fleetwood, where the boxes of fish are landed from the boats, or, rather, were landed, for I write of pre-war days. The picture was taken by a professional photographer—*itinerant*, I believe—on the understanding that the members of the group would take copies. When they were produced, the figure of a young man, who had died about twelve months previously, and who was well known to all the merchants, was seen standing near a man in whose employ he had been. The figure is quite clear of all mist, just like those of the merchants, but is so transparent that objects behind it (*e.g.*, a van with a man standing in the doorway) can be seen quite distinctly).

The figure appears clothed in the garb he was accustomed to wear, and standing in the attitude that was familiar to him, facing the camera. Needless to say the photograph caused a great sensation among the merchants in the group as being the first specimen of a "spirit" photograph any of them had seen.

I understand that the photographer stated that he had had previous instances of similar "extras" appearing on plates when photographing people.

A. W. ORR.

"PSYCHIC SCIENCE IN THE LABORATORY."

Mr. W. Whately Smith writes:—

"The article in your issue of May 11th (p. 150) on the experiments of Dr. Albert Abrams suggests interesting possibilities. On the other hand, I think it might be well to point out, for the benefit of your non-technical readers, that the description of the apparatus given appears to be written by a person wholly ignorant of the rudiments of scientific knowledge. To mention only the most glaring examples, I may observe that 'a power equal to sixty ohms' is nonsense. The 'ohm' is the unit of electrical resistance, and bears no relation whatever to 'power.' The force of 'a giant magnet with a lifting power of four hundred pounds to the square inch' will depend on the size of the magnet as well as on its intensity of magnetisation. It therefore affords no measure of the poet's brain power."

THE annual report of the Marylebone Spiritualist Association, Ltd., just issued, shows that this vigorously-managed society is able to point to a year of activity and progress, its meetings attracting large audiences. Recognising the great opportunities for expansion and larger service which the present time offers, the society has inaugurated a Building Fund.

* "On the Threshold of the Unseen," page 295.

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THE FOLKESTONE POLTERGEIST.

The Journal of the Society for Psychical Research for April-May, 1918, contains a full account of the disturbances at the dug-out at Cheriton, Folkestone, which was reported to the Society in November last, by Mr. Thomas Hesketh, M.I.E.E., the chief engineer of the Folkestone Electricity Works. As we came into rather close touch with the matter at the time we gave an account of it in these columns, basing some of our statements on reports received from Mr. Hesketh himself.

Lack of space and other difficulties forbid our giving anything like a full summary of the matter as presented in the Journal of the S.P.R., and the main facts have already been published. We confine ourselves, therefore, to quoting from the various statements in support of the three several theories:

- (1) That the phenomena were due to a supernormal cause, *e.g.*, a poltergeist.
- (2) That they were all produced by the boy Penfold who assisted Rolfe the builder.
- (3) That they were the result of the escape of natural gas.

In support of the poltergeist theory we have the testimony of Sir William Barrett, who visited the place and who points out that the evidence given by the different witnesses independently is coincident with accounts of poltergeist phenomena, being of the usual erratic, purposeless and transitory nature. "The disturbances generally centre round some living person, who appears to act as the medium, but they are not confined to his person when once they have started, although they are limited to the special locality where they originated." We quote from Sir William's introductory statement, which is followed by the testimony of Mr. Hesketh, who describes in detail the curious circumstances which led to his investigation of the matter. He saw some of the disturbances, the throwing about of pieces of rock, one of which struck Rolfe, the builder, on the hand. A cautious and impartial witness, he tells how on the following day he went to London and saw Sir William Barrett, who came to Folkestone, and with him (Mr. Hesketh) examined the witnesses, and he adds, "To my own experience I attach little importance as evidence. It undoubtedly could have been the act of trickery, but taking all the facts into account I do not think that it was." Next we have the statement of Mr. R. P. Jacques, the owner of the estate on which the excavations were made. He describes how he went to the dug-out, after the workmen had left, to inspect the work, and while inside heard several stones strike the door and also the wall adjacent to the door. He satisfied himself that no person was near. Mr. Rolfe, the builder, gives a long account of the persecution to which he was subjected—a bombardment of stones large and small, the throwing about of various heavy objects, the "hovering" of a brick over his head, and the mysterious movement of a club hammer from place to place. There was also a stove weighing "anything up to a hundredweight" which was instantaneously and silently translated from one part of the dug-out to another. Penfold, the boy, makes his contribution to the testimony, mentioning the "little puffs" of sand by which lighted candles were repeatedly put out. He also confirms a statement by the builder regarding a piece of timber of about seven feet long which jumped out of the hole. This piece of timber, it is noted by Mr. Rolfe in his statement, was too large for the boy to have thrown up in the instantaneous way in which it ascended; and Sir William Barrett, in his introduction, points out that it would have needed a giant's strength to fling the plank from the bottom of the dug-out, fifteen feet up through the exit, and lodge it in the branch of a big shrub opposite.

Miss Thomas, cook to Mr. Jacques, testifies to looking down into the dug-out when the boy was at the top and there seeing bricks jumping about. One jumped up the ladder towards Mr. Rolfe, who was near the top, and falling back was broken to pieces. Miss Thomas describes also the painful injuries sustained by Mr. Rolfe owing to the battering he underwent while at work. Then we have Private Cummings, a soldier, who confirms many of the previous statements as an eye-witness. Amongst the things he saw was the flying of a rock of some nine or ten pounds in weight, which, hurling itself between him and the boy, "struck the wall opposite and rebounded, hitting the boy's shin, causing him great pain."

These are a rough selection from the statements supporting the supernormal theory. We turn next to those which point to the boy as the agent of the mischief.

Mr. W. H. Stephens, military tailor, of Cheriton, tells how he heard of the queer proceedings at the dug-out and suspected that the boy was the culprit. He went down to the dug-out and watched the boy narrowly, with the result that he "got a big wad of sand right in my face which I was just in time to see the boy in the attitude of throwing." He turned on the boy, who dropped on his knees and said, "Forgive me, I am sorry. Now you have found me out I will own up to it all." Mr. Rolfe, who was present, said, "I don't believe he has done it all," whereupon, says Mr. Stephens, "the boy at once contradicted himself and said, 'No, I haven't done it all, only once or twice.'"

Lastly we have a report and subsequent statement by Mr. E. H. Cunningham Craig, who finds a sufficient explanation of the affair in the occurrence of natural gas. He has come across quite as remarkable instances before. He thinks it possible that the boy may have "assisted" the phenomena, and he notes that Major de Boissière, who accompanied him in his inspection, was "impressed by the mischievous twinkle in the boy Penfold's eye." He is at variance with Sir William Barrett on the gas question. Sir William detected no signs of methane or other inflammable gas. On the evidence the gas theory is a wholly untenable one. Gas explosions, if they took place at all, would not draw rocks into the dug-out, nor select heavy hammers in place of lighter objects to hurl about. It is a pity that no sample of gas was taken for analysis at the time, for, though Mr. Hesketh has since analysed samples and found no trace of any hydro-carbon, it is obvious that this cannot prove that gas did not then exist.

Such is the story in brief. Reviewing it, we note peculiarities that seem to have characterised almost all the cases of supernormal phenomena of a physical kind which have come up for investigation by a mixed tribunal during the last thirty years. It is quite a typical example, and the psychological elements jump to the eye of the trained investigator, who may see, for instance, the true significance of the boy's action in "assisting" the manifestations when in the presence of a hostile observer who was endeavouring to terrorise him. For several reasons we are on the side of the poltergeist theory. It is not a supernatural explanation, as Mr. Cunningham Craig suggests. It is just as natural as, but a good deal rarer than, the pranks of "the soaring human boy" or the vagaries of natural gas. She is a "rum 'un," is Nature, as Mr. Squeers observed. Yet her manifestations in the way of poltergeists are after all not more strange or mysterious than the workings of the average human mind when confronted with something outside of that little circle of ideas to which it has been accustomed, and to which it clings as tenaciously as the drowning man to a straw.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge with thanks the following further donations towards the fund of £10,000:—

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THE MAY MEETINGS.

(Continued from page 166.)

ANSWERS TO QUESTIONS.

Replying to questions MR. OATEN said that Spiritualists need not be greatly concerned about the opposition of those who differed from them. In the North the battle was already won. Their numbers were increasing and their critics were more noisy than numerous, and opposition, though some of it was very bitter, was dying away. Every opponent was a chance to get more work done. He had replied to some who, because certain statements had appeared, repeated them from the public platform though they knew them to be false. But every time this was done he and his friends had made it an opportunity of getting up a big meeting, and they had no difficulty in obtaining audiences of twelve hundred or fifteen hundred. That showed that the flowing tide was with them.

He fully believed that the realisation of spiritual unity would lead to the recognition of the brotherhood of man. There were planes of spiritual life where brotherhood existed now, and that condition would ultimately filter through to this sphere. True, it could only do so as men responded to higher ideals, but the present discomfort of life was urging them strongly to become responsive, and he saw no reason why in the future heaven should not exist as much here as in the spiritual world.

One of his interlocutors urged that belief in universal brotherhood implied belief in a Divine Fatherhood and Motherhood. Mr. Oaten assented, but at the same time he felt that it was necessary to be careful when starting to dogmatise about the Deity. He might have his ideas about God but he could not forget that God by His very nature was incapable of being understood by him. However he defined Him, he limited Him. If he said what God was, he was saying what God was not. He deprecated the ready and familiar way in which some people talked about the Deity and attributed to Him parts, form or passions.

Asked when consciousness began, Mr. Oaten replied that it depended upon what his questioner meant by "consciousness." All life was conscious. It acted and reacted to its environment. Whether a tree willed to do so or not, it responded to the presence of water in its neighbourhood, and that was a form of consciousness. Consciousness inhered in the universe in infinite degrees, and just where we could mark its delineations he did not know. There was always a difference between consciousness and self-consciousness. He believed that the individual consciousness never varied or changed—that he was now all that he ever would be. Life was only a process of bringing to manifestation, and it could not bring to manifestation what was not there. Hence he imagined consciousness not as a sudden birth but as a gradual emergence. He doubted if there was anything sudden in the universe. An earthquake was but the finish of a long procession of events. Every occurrence was the result of preceding causes.

To the suggestion that different individuals were born with special fitness for certain work, and that, therefore, some were specially born to be mediums of communication with the higher sphere, he replied that the idea might appear to be a good one, but it had been tried for two thousand five hundred years and had failed. There had been no higher or holier priesthood than the priesthood of ancient Egypt; but impurity came in, and the great Egyptian Church, upbuilt through the centuries, collapsed in sixty years. It might be admitted that certain individuals possessed certain faculties in a larger degree than did others; but because Chippendale could make a chair which could not be improved upon, it was no reason why others should not make chairs, and he personally preferred to make his own! We were all God's children. A high and holy order of priesthood was helpful—to the priest; but he was not at all sure that an elect and secluded priesthood was good for the people, for the whole tendency was to become a close corporation, not to reveal the truth, but to conceal it.

But he had no fear for the future. Despite the fact that men were slaughtering each other, and the nations would have to pay the price, brotherhood was growing. Things were not what they were in Dickens's time. Since then we had the reform of our workhouse system, the care of consumptives, and the provision of free education.

The awakening of spiritual consciousness must tend in the same direction. Let them look at the wonderful power of psychometry. Suppose we were all psychometric, and the pain of everybody in the world came to us. That would be very uncomfortable, but the same degree of sensitiveness would make us responsive also to the happiness in the world. Thus psychic unfoldment was helping the unfoldment of brotherhood.

In the afternoon clairvoyant demonstrations were given by Mrs. Marriott and Mrs. Neville. The proceedings commenced with an invocation by Mr. Ernest Oaten, followed by some introductory remarks by Mr. Gwinn, in the course of which he referred to the persecution to which the movement was still subjected, and recalled the early struggles of the Salvation Army against the efforts made by its enemies to suppress it. The clairvoyants then demonstrated their powers, giving between them some forty descriptions of departed friends of members of the audience. Of these some twenty-nine cases were clearly recognised, three were uncertain, and the remainder not identified.

THE EVENING MEETING.

The evening meeting was, as usual on these occasions, very fully attended. In opening the proceedings the chairman, Mr. Tayler Gwinn, gave some account of his stewardship for the past year. The Union had held conferences and propaganda meetings at different centres, sent delegations to the S.N.U. and Spiritualist Education Council, and been instrumental in aiding the action that was in progress for the amendment of the Witchcraft Act. The Union's income for the year was £88 10s. 6d. and the balance carried forward was £13 13s. 4d.

After an invocation by Alderman D. J. Davis, Mrs. Eric Godley, who had kindly taken the place of her husband who was unable to be present, sang very sweetly "The Home Song."

LYCEUM WORK.

MR. A. T. CONNOR, Secretary of the London Lyceum District Council, then made a stirring appeal on behalf of the movement in which he was specially interested. In preparing for that future of which Mr. Oaten had spoken, they must begin with the rising race. They must understand the mind of the child, and see that it was not filled up with dogmatic nonsense, but trained to reason and judge for itself. He recalled an incident in his boyhood when the minister in the Bible class checked his unwelcome curiosity on a certain point by telling him that he was too young to ask questions. In the Lyceum movement questions were encouraged, and no child was expected to accept an opinion unless there was knowledge behind it. They were doing all they could to train the children so that they should become good Spiritualists, good citizens and good socialists, and be able as they grew up to take the Spiritualist platform. Mr. Oaten got his early training in a Lyceum, and for his own part he would like to issue an order that no applicant for membership of a society should be admitted till he or she had passed an elementary examination in psychology. The Lyceum movement in London was not a strong one simply because the London societies did not realise their duty to the children. Most of the societies had Lyceums, but the attitude of society members was: "You can have a Lyceum if you will take it on and work it." That was a negative attitude and would not do. Why were not all his hearers engaged in Lyceum work? Lyceums were not only for learners but for teachers, and adults needed them as much as the children did. Why could not London do what the North did? It had as good brains and better opportunities. They must make up their minds that London Lyceums should be worthy of London.

(To be continued.)

THE INNER KINGDOM.

There is but one real world for anyone, and that is his thought-world. This should be intelligently constructed. The kingdom of heaven is within, and should be evolved upon an exact or scientific basis. Thinking creates its own conditions. Whether the man or the body be enthroned in consciousness, makes a radical difference. One must rule and the other serve. If the instrument dominate the owner there is trouble. Inversion is disorderly and disastrous. With the man in full command, the body is an harmonious servitor. If otherwise, it is a tyrant. In the proportion that a spiritual self-consciousness is cultivated, there is a growing sense of command of the visible instrument. As man truly recognises himself, assumes the prerogative of his divine being, and knows that he is a spiritual dynamo here and now, he wields new forces, and grasps supernal powers and privileges. He comes into at-onement with the divine creative principle, and, from a condition of vassalage, finds himself a prince of the realm. By virtue of his subjective transformation he establishes new relations to the objective world, and then laws and conditions pay him tribute instead of exacting it.

—HENRY WOOD.

MR. EDWARD CLODD AS HISTORIAN.

THE TRUE FACTS REGARDING MRS. PIPER.

BY LILLIAN WHITING.

In view of the number of misstatements to the square inch in Mr. Edward Clodd's amazing book entitled "The Question: A Brief History and Examination of Modern Spiritualism," its author might be described as a past-master in the art of misapprehension. An almost unbroken tissue of inaccurate assertions persists through the three hundred pages of this "history," which reminds one of the pleasantry that the first qualification for an historian is to know nothing of his theme! But I am not supposing that this curious volume was "made in Germany," or that these misstatements are due to any personal prejudice on the part of its author in favour of errors, but rather to an almost unprecedented lack of knowledge of the subject he sets out to discuss.

I shall not attempt taking up the book in detail, first because the space available in *LIGHT* would not permit this, and also because it would require more attention than a merely negative and non-important publication is worth to disentangle the extraordinary medley presented on nearly every page. It reminds me of Clarence Cook's designation of the Di Cesnola statues as a collection of "unrelated fragments." Stainton Moses and Swedenborg, Dr. Alfred Russel Wallace, Sir Oliver Lodge, Sir William Crookes, and various others, more or less misinterpreted, may safely be left to the intelligent reader. I shall limit my comment to the chapter on Mrs. Piper, who is my neighbour and friend, and with whom, for more than twenty-five years, I have had a somewhat intimate acquaintance. And I shall assume that Mr. Clodd will welcome any correction of misstatements.

On page 190 I read: "Mrs. Piper was at her zenith from 1892 to 1896." As a matter of fact, Mrs. Piper's best work somewhat antedates 1892, and it continued until 1905; and it was not that her own powers showed diminution then, but Dr. Hodgson's death at that date deprived her work of that able and critical record which he had given it. Had it then been possible for Dr. Hyslop to take up immediately the work dropped by Dr. Hodgson, bringing to it his own remarkable power of scientific investigation and his large and discriminating recognition of psychical truth, the work would have been indefinitely extended. Dr. Hodgson and Dr. Hyslop were close and sympathetic friends and allies in this line of research. But as a matter of fact the subsequent obscuration of Mrs. Piper's gift was due to another cause which has perhaps never been made clear. It is this: Dr. G. Stanley Hall had more than once applied to Dr. Hodgson for sittings with Mrs. Piper; and had been denied for reasons which Dr. Hodgson considered sufficient. After Dr. Hodgson's death Dr. Hall appeared at Mrs. Piper's home, stating that he had written to Sir Oliver Lodge for permission to have a sitting with her and had received it. Mrs. Piper, in loyalty to the S.P.R., yielded the point and the sitting began. As a matter of fact, Sir Oliver (as Mrs. Piper learned from him on inquiry) had given no such permission and was totally unaware that Dr. Hall had used his name.

While Mrs. Piper was in trance (which all students of psychology recognise as the most sensitive of states), Dr. Hall subjected her to physical tortures, putting ammonia on her lips, salt in her mouth and nose, and inflicting other indignities as cruel as they were unmeaning, and to this physical shock Mrs. Piper ascribes her years of failing health and inability to manifest her gift. Mr. Clodd states that "from 1885 till his death in 1905 Dr. Hodgson acted as Mrs. Piper's 'business manager'." That Dr. Hodgson was the secretary of the American branch of the S.P.R., and in this capacity alone conducted his work with Mrs. Piper as the medium is too well known to require extended allusion. Mr. Clodd also states that the real name of "George Pelham" was "Pennell." His real name was George Pellew. The entire story of the alleged "confession" of Mrs. Piper I gave in *LIGHT* some months ago. Here is a brief summary. A woman reporter, whose name I know and could give, asked the "New York Herald" if they would syndicate for her an interview with Mrs. Piper if she could get it? They replied affirmatively. For two weeks she took lodgings near where Mrs. Piper was staying at the time (the guest of Mrs. Spencer, of Boston, at her country house). Mrs. Piper repeatedly refused to see the interviewer, but finally (and unfortunately) consented. In the singular document referred to, Mrs. Piper is made to say that she "had broken" with the S.P.R., that she "would never sit again for the Society," and that she did not believe her trance utterances came "from spirits," &c. This "confession" appeared on a Sunday. On the next day, Monday, she was "sitting" at

10 a.m., as usual, for Dr. Hodgson, nor was there a single omission of his regular Monday, Wednesday, and Friday sittings.

After the appearance of this "confession" I sat down by Mrs. Piper, by her own invitation, with a copy, which she carefully marked with blue pencil to indicate these three statements which she had never made nor dreamed of making. Much of the remainder of the interview was merely garbled matter taken from the published "Proceedings" of the Society. The insinuations made by Mr. Clodd, throughout this chapter, that Mrs. Piper resorted to fraudulent means of obtaining information, are effectually disproved by the strict surveillance to which Dr. Hodgson and Dr. William James caused her to be subjected for months, after which they both declared that not one flaw was found in her honesty. In England Sir Oliver Lodge and others employed similar precautions. Dr. Alfred Martin, of the Ethical Society of New York City, gave a lecture on Psychical Research recently in Boston, in which, while he expressed great doubt as to the truth or value of much that is commonly accepted, he repeatedly bore emphatic testimony to the *absolutely proven* honesty of Mrs. Piper, whom he described as "the most famous medium the world has ever known," adding that she had earned, and completely enjoyed, the entire respect of everyone who knew her.

As a matter of fact, the absolute faith and the warm regard that Mrs. Piper has inspired in her home city, in London, and among all who knew her in a more personal and intimate way, is a factor that may not be without its claim to consideration.

Regarding Mr. Philpotts' story, "The Quest for Dean Bridgman Conner," there is room and suggestion for perhaps even a new range of psychical study. Mr. Philpotts is a man of integrity as unquestioned as is his conspicuous ability. He is on the editorial staff of the Boston "Globe"; he is not only an able writer and thinker on all general matters, but he is an art critic of recognised pre-eminence, and when John Singer Sargent completed his latest mural painting for the Boston Public Library, Mr. Philpotts was sought as one of the best critical writers on this important work. It has been my privilege to know Mr. Philpotts personally for many years, and to hear from his own lips the story he has told with such graphic vividness and unquestionable accuracy in his book bearing the title named. The significance (briefly) is that there can be no doubt that Conner was dead when the controls of Mrs. Piper persisted that he was imprisoned in Mexico. I may beg to present some theories from Dr. Hyslop and others on this later; I will not take the space now. But it cannot but suggest itself to every intelligent person that people do not become infallible by dying; and that mistakes may be made from that side as well as from our own, and not unfrequently are so made. Apparently it is all one life, one world, with the unbroken continuity of consciousness; the withdrawal of the spiritual being from his physical body does not endow him immediately with superhuman powers. In his "Five Minutes After Death" the present Bishop of London, Dr. Ingran, points this out with impressive clearness.

Emerson declares that "the solar system has no anxiety about its reputation," and spiritual truth need have as little. For my own part I hold no brief for any personal partisanship, *pro or con*; like most of my fellow-students I gladly welcome truth, wherever presented. Let us have as many facts, as much illumination on them, as possible. Life, and its relation to the universe and to the Divine Being, is an elaborate problem. Science, psychology and religion are all involved as its factors. If our comparison of views and convictions can be given with fidelity to truth and with as much accuracy and as little misapprehension as is humanly possible, then, and only then, may all our conferences be of mutual benefit. Such a book as that of Sir William Barrett's is one of the great luminaries, with its nobility of mental attitude, its scholarly accuracy, its philosophic breadth in the examination of the subject. Such works as that are valuable contributions to the entire range of the study of spiritual truth.

The Brunswick, Boston, U.S.A.

April 15th, 1918.

MRS. HELEN TEMPLE BRIGHAM, of New York City, U.S.A. the gifted inspirational speaker whose visit to this country two-and-twenty years ago is among our pleasantest recollections, writes to correct the impression of our correspondent H. M. (page 120), that the poem "There is no Death" was by Lytton. It was written by a well-known Washington Spiritualist, Mr. J. L. McCreery. Mrs. Brigham knew Mr. McCreery personally, and possesses a copy of his book, "Songs of Toil and Triumph," in which the poem appears.

SPIRIT PHOTOGRAPHY.

LANTERN LECTURE AT STEINWAY HALL.

The visit of Mr. Ernest Oaten to London will long be remembered by those who had the privilege to hear him speak. His enthusiasm, earnestness, and intelligent method of presenting psychic philosophy have won many converts. On Saturday, May 25th, a large and representative audience was gathered at the Steinway Hall, under the auspices of the Union of London Spiritualists, to hear his illustrated lantern lecture on spirit photography. The proceedings were opened by Mrs. Mary Gordon. Mr. Field, at the piano, gave a brilliant rendering of a selection by Liszt, and Miss Edith Maskell sang in a very charming manner "Nearer my God to Thee," set by Lewis Carey. In his introductory remarks, Mr. Oaten pointed out that during the last seventy years many forms of evidence had come to us from the other side, one of the most important being spirit photography. The first pictures thrown on the screen were some taken by Baraduc, of Paris, who claims that they show the emanations excited by different emotions. We were next shown a series of photographs taken in the presence of different mediums, notably David Duguid and the "Crewe Circle." All the faces shown had been recognised by the sitters and all were taken under test conditions. Not the least interesting was a spirit photo of an old lady with a portrait of the same lady taken during earth life; the likeness between the two was clearly marked. A photograph taken by Dr. Crawford at Belfast showed some of the so-called psychic rods. The last of the series of slides was unique; hitherto it had been kept in the possession of a gentleman who held it sacred owing to its associations, but he told the lecturer that now the world was in such suffering from the war tragedy he felt that he had no right to keep the series of photographs to himself. These pictures were taken as far back as 1887, when the medium, Dr. Slade, was last in England. The operator was a professional photographer and the medium was placed behind a drop screen which formed the background to the photographs, the medium never touching the plates or the camera during the whole process. The sitter was posed in front of the screen, and we were shown the process of the gradual building up of the spirit form from a dim, cloudy outline on the first of five plates to a clear spirit form, beside the sitter, on the last plate. Londoners owe a debt of gratitude to the London Union for bringing Mr. Ernest Oaten to the Metropolis.

P.

BRITISH SPIRITUALISTS' LYCEUM UNION.—The twenty-ninth annual conference was held in Manchester on May 18th and 19th, under the presidency of Mr. G. F. Knott, and was attended by one hundred and twenty-five delegates. The report showed over two hundred Lyceums now affiliated, twenty having been enrolled during the year against twelve lapsed. Of two hundred and nineteen Lyceumists who sat for examinations only ten had failed to obtain certificates. The revised edition of the Constitution had been completed and included a new method of representation for the Management Committee. The completed Trust Deed was submitted and adopted, also the transfer of existing funds to the trustees appointed. The general fund showed a loss of £147 10s. on the year's working, the publishing fund having supplied the amount required. The new and revised edition of the Lyceum Manual was strongly criticised, and a vote of dissatisfaction carried. The following officers were elected: President, Miss Hesp; vice-president, Mr. Knott; secretary, Mr. Kitson; treasurer, Mr. T. H. Wright; committee, Messrs. Lawrence, Williams, Batten, Harding, Jones, Mesdames Pickles and Bentley.

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright, 10, Victoria-avenue, Sowerby Bridge, sends us the following statement of the above fund to the end of April: Amount brought forward, £865 16s. 2d.; per R. A. Owen, Liverpool (Mrs. Schyder, 2s. 6d.; S. W. Lancashire and Cheshire Anniversary Collection, 10s.), 12s. 6d.; Mrs. Elizabeth Watson, Sunderland (Proceeds of Public Circle at her home), £1 5s.; Quarumby Lyceum (per Mr. W. E. Bottomley), £1; Attercliffe Spiritual Church, Sheffield, £5 10s.; Mrs. H. Wightman and Friends, Leicester (Home Circle), £1 6s. 6d.; Hunslet Spiritual Church, Leeds (per Mrs. M. Harrison, 10s.); per Mrs. H. Butterworth, Barrow (Circle), 5s.; per Mrs. M. Lloyd, Liverpool (12s.; Home Circle, 9s.), £1 1s.; Sowerby Bridge Spiritual Society (second instalment), £2 10s.; Belfast Association of Spiritualists, £8 7s. 7d., and Spiritual Progressive Lyceum, £1 4s. 4d.; Mr. and Mrs. Jago (per Portsmouth Spiritual Church), 7s. 6d.; Mr. J. Dunn, Attercliffe (per Mr. E. W. Oaten), 10s.; Per Northern Counties' Union, £25; Mrs. J. Haigh (per Ramsden Spiritual Church, Huddersfield), £1 1s. Total, £916 6s. 7d.

THE CONSUMPTIVE SOLDIER.

Mr. Arthur Lovell, whose name will be familiar to many of the older readers of *LIGHT* by his writings on psycho-therapeutics and kindred subjects, sends us a letter drawing attention to the statement in the "British Journal of Tuberculosis" for April last that "over two hundred thousand tuberculous soldiers will require treatment." It seems to our correspondent that the present medical treatment of tuberculosis has practically come to the end of its resources, and he refers to the fact that in the same journal the physician of a well-known hospital condemns the establishment of unlimited colonies for the tuberculous. Mr. Lovell also quotes the following from a letter received by him from the medical officer of health of an important Scottish town: "I have long felt that the establishment of sanatoria throughout the country is not the means by which the end in view can be accomplished." Mr. Lovell proceeds: "For years I have predicted this state of affairs on the principle which I have clearly demonstrated in my books, that consumption is the natural and inevitable effect of a simple cause—deficient oxygenation of the organism primarily due to nasal obstruction and defective metabolism. Till this principle is thoroughly understood and treatment at home as well as in sanatoria based upon it, consumption will remain a human tragedy. Public opinion should insist upon the immediate appointment of a Royal Commission to collect evidence in an impartial manner in the interests of the nation." Mr. Lovell has realised the supreme importance of the breath, and breathing, in the vital processes (that spirit is derived from the Latin *spiritus*, the breath, is profoundly significant), and he claims that "consumption is want of oxygen—nothing more and nothing less."

TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. Robert King. 9th, Mr. Ernest Hunt.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. G. R. Symons; 6.30, Miss Violet Burton. Wednesday, June 5th, 7.30, Mr. P. E. Beard.

Church of New Revealing, 131, West End Lane, Hampstead.—11 a.m. and 6.30 p.m.

Camberwell.—Masonic Hall.—11, church service; 6.30, Mrs. Cannon. June 9th, 6.30, Dr. Vanstone.

Battersea.—45, St. John's Hill, Clapham Junction.—6.30, Mrs. Fielder. 6th, 8.15, Mr. and Mrs. Brownjohn.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Mr. Jones, address and clairvoyance.

Kingston-on-Thames, Bishop's Hall.—11 and 6.30, Miss Mills, address and clairvoyance.—M. W.

Lewisham.—The Priory, High-street.—7 p.m., Mr. H. Boddington.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. E. Deadman.—T. W. L.

Holloway.—11.15 a.m., Mrs. Agnes Smallman; 3 p.m., Lyceum; 7 p.m., Mr. A. L. Mead; soloist, Master Sam Murray. Wednesday, Mrs. Windmore.—R. E.

Brighton.—Windsor Hall, Windsor-street.—3, Lyceum; 11.15 and 7, Mrs. Orłowski, address and clairvoyance, also Monday at 8. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, and Monday, 7.45, Mrs. A. Jamrach. Tuesday, 7.45, healing circle. Thursday and Friday, 7.45. Lyceum every Sunday at 3 p.m. 11th and 12th, Mrs. E. R. Johnson, trumpet medium.

SIR ARTHUR CONAN DOYLE'S new book, "The New Revelation," can be had from this office. Price, post free, 3s. 9d.

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MISS L. M. BAZETT (Old Garlands, Redhill, Surrey) would be glad to hear from anyone who has had two or three years' experience of automatic writing, and who would care to compare notes with her as to the best conditions to ensure accuracy, and eliminate irrelevant matter and sub-conscious accretions.

DR. ELSIE INGLIS.—In Edinburgh, on the 27th ult., M. Yovanovitch, the Serbian Minister to the Court of St. James, presented to the nation a bronze bust of Dr. Elsie Inglis, the Scottish heroine whose magnificent work in connection with hospital organisation in Serbia has made her name world-famous. M. Yovanovitch stated that a cast of the bust would be placed on her grave at Kragujevats, where every Serb would hold it in honour.

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At 6.30 p.m. ... MISS VIOLET BURTON.

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NOTES BY THE WAY.

C. E. B., whose experience in applied science qualifies him to pronounce on the natural gas theory in connection with the Cheriton dug-out, writes:—

The natural gas theory seems to me preposterous; one could understand an explosion occurring, but repeated pranks of such varied character and so different from mere explosions of gas cannot logically be attributed to any such cause, especially when we take the phenomena in relation to other poltergeist cases where gas was never in question. In all proper scientific research it is a fundamental principle to regard things in relation to correlated phenomena and never as isolated facts. Comparative anatomy is the clue to the study of the body. In architecture it is always by such comparative methods that conclusions are formed. So, too, in the study of neoliths and palaeoliths and eoliths, and in fact in every science it is the same. It is only when the materialistic scientists investigate abnormal phenomena like poltergeists that they will persist in treating them in an isolated fashion. Hence they get into fantastic notions as a matter of course.

* * *

"Death and the After Life," by the Bishop of Carlisle (Williams and Norgate, 2s. 6d. net), is a good illustration of the change in the attitude of the Church to the question of which it treats. Dr. Diggle finds that "science is inclining steadily to the conviction that, far from matter being the origin and producer of spirit, spirit is the producer and origin of matter." Psychical research, he further tells us, "notwithstanding its occasional eccentricities and extravagances, is opening out paths for sober reflection. . . . So also are studies in telepathy and thought-transference and the strange power of will to act upon will without the intervention of physical agencies. It is gradually growing credible that there is a wireless communication of souls corresponding, in part at least, to the wireless communication of sounds." The rest of the book is similarly eloquent of the extent to which the dry bones of old Theology have been stirred into something like life. Even Spiritualism receives some not entirely hostile consideration. The Bishop is impressed by the fact that in spite of its "gross and foolish, and sometimes even pernicious forms," some of "the most honest, sober, scientific thinkers are devoting patient attention to its study." Elsewhere, however, there are some not complimentary allusions to Spiritualistic mediums and messages and some references to necromancy, which suggest that the Bishop has still something to learn; howbeit we can sympathise with his remark that "the best medicine for Spiritualism is spirituality." Of course, we should not put it that way ourselves, any more than we would say "The best cure for Theology is Religion," because both have their place, only one is greater than the other and should inspire and illuminate it.

We have sometimes complained, and not without warrant, of some of the terms we are compelled to employ for want of others that shall be more exact. No doubt, as time goes on and the resources of language expand, we shall be able to express our thoughts with more regard for exactness. We have several times dealt with the words "spirit" and "spiritual" and shown the abuses to which they are subject and their capacity for misleading the thinker. Even the word "substance" is subjected to much misuse, although the poverty of our language may be cited in excuse. The proper meaning of substance carries us beyond what we know as matter. When a man tells us something is "substantial," we know that he means it is heavy with stuff of some sort, but even the dictionary shows us that this is wrong. Substance (which is really *sub-stans*) is that which *stands under*. It is that which, as Webster tells us, underlies all outward manifestations. It is "the permanent subject of the cause of phenomena, whether material or spiritual; that in which properties inhere; that which is real, in distinction from that which is apparent . . . that which constitutes any thing what it is; nature; real or existing essence." However, Webster is liberal enough to allow the term to cover "body," "matter," "estate," "material possessions," "property," "resources." But these, of course, are not the true meanings of the word. So doubtless we shall go on saying "substance" when we mean matter, and "spirit" when we mean something of which we can form no definite idea. But, after all, we do not even know what matter *really* is.

THE DYING PEASANT'S DOG.

Pope has written of the Indian who—

" . . . thinks, admitted to that equal sky,
His faithful dog will bear him company."

Students of psychical science know there is more than superstition in the idea. In a recent novel, "Love's Orient" (Jarrolds, 6s. net), by Edgar Wilford, there is a description of the death of Old Jerry, a village labourer between whom and his dog Flo there existed an affection that "put most human friendships to shame." The dog died, and her master, who was at the time on his death-bed, was noticed by the rector, watching by his parishioner, to be moving his hand as though "smoothing the empty air." The description continues:—

"Backwards and forwards the hand strayed, with a movement that was almost loving and protective; and with a feeling of deepening awe the rector observed the motion—which continued without intermission—continued, till at length a strange gleam of revivifying consciousness seemed to gather in the dying man's eyes—to irradiate from his face.

"Once again the rector bent over the recumbent form, and whispered very softly but distinctly, 'Jerry! Jerry!'

"A flicker of expression seemed to cross the dying man's features; his lips moved, as though he desired to speak, and in intent silence the rector waited to catch his last murmured utterance. But, even as he did so, he still noted the continuous movement of the other's hand. Then suddenly it ceased, and, as it did so, quite clearly the dying man called his dead pet's name, 'Flo!' And then again, with a note that was half-joyful, half-triumphant, 'Flo!'

"A feeling of constraint held the rector till he noted a shadow fall across the other's face. Then, very tenderly, he raised the inert hand and laid it back into its place."

MR. WELLESLEY TUDOR POLE, the author of "Private Dowding," having recovered of his wounds, is now serving as staff-captain, his work being connected with Palestine.

"HOW TO SPEAK WITH THE DEAD."

BY ONE WHO DOUBTS IF THERE IS ANY SPIRIT SPHERE.

REVIEWED BY ELLIS T. POWELL, LL.B., D.Sc.

"Sciens" is obviously the same writer as "The Plain Citizen," whose book, "Some Revelations as to 'Raymond,'" formed the subject of a review in these columns a few weeks ago. As soon as the reader knows of the identity of authorship, he is thrown into some perplexity with regard to the views of "The Plain Citizen" himself. For the author of "How to Speak with the Dead" (which is described as a "practical handbook") expresses himself in the "Raymond" revelations as being extremely sceptical with regard to the very existence of the sphere which the so-called "dead" inhabit. For instance, on page 238 of the "Revelations as to 'Raymond,'" he says:—

"So far as any evidence set forth in 'Raymond' is concerned, plain men are likely to be of opinion that nothing whatever is advanced to show that any extra-mundane spirit-sphere exists at all. Feda and Moonstone assert the objective reality of such a place, and they say that Raymond also asserts the same thing. They profess to quote his own words, giving lengthy and detailed descriptions of the 'other side,' including its factories, laboratories, libraries, reading rooms, lecture halls, mud, brick houses, and rivers. But all of these are 'unverifiable' statements. Feda and Moonstone are themselves 'unverifiable.' The spoken words actually issue from the lips of Mrs. Leonard and Mr. Peters, who naturally have not any first-hand knowledge of the matter, and who merely assert, without any proof, that they are under 'control.'"

The reader of the "Revelations as to 'Raymond,'" with this passage in his mind, begins the perusal of the other book in some perplexity. He is to be told how to speak with those whose very existence is doubted by his teacher. Unfortunately for his peace of mind, his study of "How to Speak with the Dead" is more likely to augment than dissipate his bewilderment. Indeed, he will be lucky if a comparison of the two books does not confront him with the dilemma—Which of us two is vertiginous, the author or myself? For while "How to Speak with the Dead" represents the spirit intelligences as eager and interested co-operators, the "Raymond" book characterises their condition as one of degraded servitude. In the one book we are assured that the spirit is keen to come; and in the other we have a picture of its unwilling descent from "comparative bliss" to a "sordid" London apartment. Let us study the passages side by side:—

"REVELATIONS AS TO
RAYMOND." (Page 157.)

"The New Gospel is silent as to the nature of the summons by which the medium calls upon the control to come from a sphere of comparative bliss into some particular room in the comparatively sordid metropolis of England. A kind of interworldly telepathy may be supposed. Anyhow, the control obeys and the medium is able more or less to satisfy his or her sitter. When the case is put in this blunt way plain men are apt to think that the controls' existence is not a particularly happy one. Servitude is never pleasant; but servitude such as controls are subjected to must be exceptionally disagreeable. That such a state of things really exists is hard to believe. It seems simpler to hold that controls are not beings having existences separate from those of the mediums; but this hypothesis runs counter to the testimony of the communicators, as we shall see in the following chapter."

If these contrasted opinions do not throw the reader upon his intellectual beam-ends we shall be surprised. And, having

"HOW TO SPEAK WITH THE
DEAD." (Page 116.)

"It is found, however, that spirits are just as 'keen' and interested in psychical phenomena and the extension of communication across the borderline as are the Crookeses, Lodges, Barretts, Crawfords and other investigators in the ranks of the living. It is not difficult for an Expectancy Circle of sitters to develop into a Progressive Circle of co-operating sitters and spirits. A request for co-operation is usually complied with, and it almost always happens that the spirits who are asked to act succeed very quickly in finding others to assist, some of whom have had much experience in manifesting and communicating and can instruct their human colleagues how best to operate."

got him there, another parallel may founder him altogether. Let us look for it among the references, in the "Raymond" book, to "The Plain Citizen's" theory (itself a masterpiece of credulity) that there is a guild of mediums who operate a far-flung and elaborately contrived information bureau (on lines of a trade protection society) in such a manner as to deceive the very elect. According to "The Plain Citizen," Sir Oliver Lodge was fooled by the tortuous policy of this occult trade union. If we take the story of the exploitation of Sir Oliver Lodge, as exposed by "The Plain Citizen," and if we then observe how this latter individual is pitched overboard by his *alter ego* "Sciens," we shall have an instance of the "deadly parallel," more amazing than anything that can be found elsewhere in contemporary scientific literature, so called (the italics are mine):—

"REVELATIONS AS TO
RAYMOND." (Page 101.)

"The situation was an ideal one. Whether the mediums took counsel together, or whether each medium studied the outlook for himself or herself only one conclusion could be arrived at. If the great occasion of the war were to be properly exploited, Sir Oliver Lodge, F.R.S., was obviously the man of all others to be used. [Then follows an allusion to the Faunus incident in 'Raymond' and then the writer proceeds (p. 104)]. On the assumption of an exploitation-plot it must be admitted that an excellent beginning had been made. The first requisite was to bring Sir Oliver within the toils. He was known to give serious consideration to messages from the spirit of Myers, or, in another way of putting it, to 'Piper scripts.' It was good tactics to arouse in his mind a feeling of combined curiosity and apprehension. It was unsafe to make any clear-cut prediction; the words of warning must be so chosen as to fit any event of the future. . . [p. 107.]

Thus, then, the first stage of the exploitation plot—if plot there were, as to which "The Plain Citizen" does not pronounce any judgment—had been carried through successfully. Sir Oliver was in the toils and was proving amenable. A waiting stage succeeded. The mediums were not able to control the course of events and *must needs bide their time* until some occurrence should take place which would fit in with the preparation already made. The delay was not a long one. By the operation of chance or luck (no one can say what is the definite meaning of these names; all that we know being the very positive existence of such influence or influences in the affairs of men) Sir Oliver Lodge was sorely afflicted. His son, Raymond, was killed by the casual explosion of a shell when following his company into one of the communication trenches near Ypres. The exploitation then became almost automatic. It was a foregone conclusion that, under such circumstances, the great leader of science would grasp at the solace offered by Spiritualism and would resort of his own accord to mediums. All that was needful was to arrange for him to sit with such mediums as might be properly primed."

If there were not corrective and redeeming features, one might be forced to suppose that here was a case of a duplex personality engaged upon authorship. Jekyll has a sympathy for occult research, and some experience thereof, but Hyde hates it with every fibre of his being. At times Jekyll controls the pen, only to be arbitrarily displaced by Hyde, so that one is compelled to judge by the tone and tenor of the writing which half of the personality happens to be supreme at a given moment. Apart from this hypothesis, all that can be said is that the work of this author is uneven to a degree. Philosophic calmness of judgment jostles an almost passionate denunciation. If the reader desires to study the contrast, let him take the quotation from the so-called "revelations" about "Raymond," printed above, and compare it with the apprecia-

"But as regards any attempts to 'arrange' the communications the futility of such proceedings is obvious. Sitters turn up unexpectedly and from all localities. They may or they may not give their right names and addresses. Where the *séance* takes place at once there is not any opportunity of instituting any inquiry. And it is perfectly clear that a medium in any particular locality cannot keep in stock a mass of information with regard to private individuals in the rest of the country. The 'sceptic' or critic, therefore, who indulges in the belief that communication can be explained away by the theory that all mediums are dishonest, and have been at every sitting in previous possession of the information conveyed in the alleged utterances of the spirits, is very much more credulous than the most gullible sitter."

tion of Dr. Crawford's work, quoted in *LIGHT* for May 24th, page 167. As another instance of a reasoned verdict, here is a passage from page 15 of "How to Speak with the Dead":—

"In addition, however, to this analogical argument, which most scientific men regard as conclusive, there exists a solid basis of scientifically observed facts demonstrating very clearly the survival of souls after death. The facts, it is true, are psychical rather than physical; but this does not impair their validity. Modern men of science are beginning to regard matter, force and energy as less important in the scheme of the universe than are the entities that cannot be expressed in dynamical terms; and the biologists are fast conceding priority to will and conscious purpose over the hitherto accepted supreme authority of Evolutionary Life."

Perhaps a better, because a more extended example is the summary of conclusions which begins on page 71:—

"1. Disembodied souls do not depart from this world when 'death' occurs.

"2. They remain for a time free from bodily environment of an ordinary material kind.

"3. Sooner or later they enter into new human bodies, and perhaps, also, in some cases, into new bodies of the lower animals.

"4. During the period of their free existence while awaiting transmigration, many of them make a practice of haunting localities and living human beings.

"5. They possess in themselves the equivalents of bodies constructed of something analogous to matter and having organisms by which they perceive and act.

"6. Each disembodied soul is an individual entity existing permanently apart from all others and not distinguished by any racial or sexual characteristics.

"7. Each individual soul has its own idiosyncrasies of intellect, sense, emotion, conscience, and volition. These idiosyncrasies are subject to at least temporary modification by the association of the soul with a human body.

"8. The character and conduct of a disembodied soul are not necessarily the same in all respects as were apparent during life, and do not necessarily remain completely unchanged when transmigration takes place.

"9. The existence of souls that are wholly evil has not yet been established by actual observation or experience of any kind."

Knowing what he now knows, the reader of this review would not expect any succinct characterisation of work so patchy and perplexing. It has conspicuous defects cheek by jowl with undoubted excellences. These peculiarities endow it with a striking resemblance to "Robinson Crusoe," in that it is interesting as a study in personality rather than for the fulfilment of the purpose for which it is written. "Robinson Crusoe" is less a book of adventure than a profound analysis of human psychological evolution in abnormal circumstances. "How to Speak with the Dead" is not so much a guide to colloquy with the departed as the revelation of an intellect forced by some of its faculties into the acceptance of facts which the other faculties contemplate with suspicion, if not with abhorrence. By "Sciens" the results of psychic research are discerned as pearls of price, but "The Plain Citizen" (if we may adopt the vivid nomenclature of the Food Controller) ranks them as "offal."

A GENERATION AGO.

FROM "LIGHT" OF JUNE 9TH, 1888.

It looks as if hypnotism were to be compelled to show cause why it should be indiscriminately practised. Already placed under control of capable medical men in Paris, it is now interdicted in Prussia.—From "Jottings."

Will you have now the opinion of such a person as I have described [*i.e.*, one whose whole life-training had been that of a careful and unprejudiced scientific observer], who for about ten years has studied, watched, and followed the phenomena of so-called Spiritualism, and who speaks from personal experience with almost every one of them? Then let me tell you that I know that the alleged phenomena of Spiritualism are true, substantially as alleged. "Substantially true as alleged"—that is a broad statement for any man to make, and I make it fearlessly, of knowledge in the premises. It is a tremendous admission to come from such a man as I have described myself to be, if he have any regard for his reputation as a scientist. It is almost scientific suicide; and when the news reaches the venerable Smithsonian Institution where I live, the wits will be asking if the remains of my reputation are to follow by express and have a decent funeral.—From an address by Professor Elliott Cones, M.D. and Ph.D. (honorary) of the Columbian University of Washington (U.S.A.).

VERIFIED MESSAGES.

CONTRIBUTED BY MISS BAZETT, OLD GARLANDS, REDHILL, SURREY.

The automatist (Miss B.) had once or twice during 1916 met a young Mrs. James. One day Mrs. James asked if Miss B. could get a message from her father-in-law, Dr. James, who had been dead for a year or so; nothing more was said concerning him.

On October 13th, 1916, Miss B. was sitting alone, with the object of getting a message from Dr. James. While she was writing the friend who sits with her on these occasions came into the room, and remarked upon the cramped position in which Miss B. was sitting; she also noticed that Miss B. was writing from the elbow, moving the whole of the lower arm; Miss B.'s friend remarked that the writing was that of a paralysed person.

A few days later Mrs. James was questioned on this point, and she stated that Dr. James was partially paralysed, and that when he wrote it was in the manner described; she also compared the script with his handwriting, and it was found to be very similar.

All the following communications came through on October 13th, 1916:—

"English must always be good . . . English very hard, great labour."

Note.—On October 22nd, 1916, Mrs. James called to see Miss B. She said that this part of the script must refer to a book that Dr. James had been writing, and was unable to finish before his death; Mrs. James' husband had contemplated finishing the book, but was not good at English; his father wrote excellent English, and was particular in this respect.

"My friend John must help Philip about publishers."

Note.—"John" referred to a Dr. John Alexander, of Hospital, London; he was an intimate friend of Dr. James. "Philip" was the name of Dr. James' son.

"James was years ago Surbiton. James was hearing music."

Note.—Dr. James used to go regularly to a certain house in Surbiton for musical evenings.

"My pew was near Mrs. Arthur M. . . . Gates . . . Mills."

Note.—Dr. James had sittings in St. Gregory's Church, Roehampton, a few pews behind those occupied by a Mr. Mills and a Mr. Gates.

"Years ago I walked past The Gables."

Note.—This was the name of a large house in Roehampton, and Dr. James used continually to take his son there, when a child, to take lessons with a class of other children.

"My son knew Simpson."

Note.—Simpson was son of a Mrs. Simpson, who years ago had lived at The Gables.

"Mrs. Mullins was friend of ours."

Note.—Mrs. Mullins was a resident in Roehampton, and this information was correct.

"My wife was on committees with her."

Note.—Correct.

"My wife was very keen about poor ladies."

Note.—Correct. She had been on a relief committee of this kind.

Pseudonyms are used throughout.

Additional Note.—Miss B. lived in Roehampton, but years after the death of Dr. James.

A STORY FROM THE FRONT.—We have just heard of the following incident from one of the actors in it (a relative of the Editor): Two R.A.M.C. men, having finished their job in a certain building, rose from their seats and, passing out into the open air, were walking away when one of them, a Scotsman, looking back over his shoulder, saw a strange figure seated in the place they had just vacated. Eager to discover by what right the stranger was there, he called to his companion to follow, and they both rushed back, only to find that there was no one in the building beside themselves. Hardly, however, had they entered when an enemy bomb dropped outside just in the spot where they had been walking. Had they not turned back when they did, it is certain they would have been killed. As it happened, the building was slightly damaged by shrapnel, and some oil was set alight. The men, being on the premises, were able to prevent further damage, and they themselves were not hurt in the slightest. Now they are wondering who or what caused them to rush back into safety.

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THE REINCARNATION QUESTION.

An address on this subject by Mrs. M. H. Wallis in the hall attached to the offices of the Alliance at 6, Queen Square, on Friday, the 24th ult., traversed much ground familiar to those who have made any close study of the arguments *pro* and *con*. The argument of human inequality as something only to be remedied by reïmbodiment was dealt with in the accustomed fashion; the argument that only by reincarnation can the development of character be attained met with short shrift, and other arguments of the more familiar kind were passed in review and dismissed. The case for reincarnation, indeed, was regarded as "Not proven." It was an interesting and romantic speculation for which Mrs. Wallis's guide declared he could find no solid basis, although he had examined the question on his own side, watched the processes of birth and death and talked with spirit people who firmly believed in it, who were expecting to be re-embodied in flesh or claimed that they had already passed through successive incarnations on earth. One of these asserted that he had been Adam in one of his incarnations! (Apparently there is as much nonsense talked on the subject on the other side as on this.) The psychological factor, we gathered, was the one most in evidence when one sought for an explanation of the idea and its influence on the minds of those who held by it. The interaction of minds carnate and discarnate, and impressions psychometrically gathered were accountable for much. This, of course, was to some extent the explanation given by Swedenborg, who had no belief in the doctrine. To the mind of the present writer it seemed that although as a fact in Nature there is nothing to be said for reincarnation, the utter absence of any evidence worthy of the name being clearly apparent, it might yet represent some large spiritual principle outside of those concrete forms in which the idea is usually presented, and which, when pressed too far, as in the claim of some quite commonplace person to have been a great hero or prophet in the past, make the subject ludicrous. This aspect, however, the control did not enlarge upon, and indeed it was needless. If reincarnation is a fact in the same sense as human survival of death, it must rest on the same basis of practical demonstration. Possibly, like some other complicated doctrines, strangely assorted with that simple natural truth of man's spiritual origin and destiny, the reincarnation idea is the exaggeration or distortion of some deep truth underlying the deceptive externals of life experience. In that sense, then, reincarnation might be described as a truth rather than a fact. But that takes us into deep waters. We must think within certain definite limits. Thus in dealing with the individual soul it is advisable as a general rule to think of it as an entity, self-conscious, self-knowing, a centre of affection and intelligence. We might consider it as an idea in the Eternal Mind, but that, although not less true, would tend to vagueness and possibly lead us into some peculiarly chaotic kind of metaphysics.

Dr. Ellis Powell, in his review of a book bearing what was to us the strange title, "Reincarnation the Hope of the World" (p. 83), quoted very pleasingly some stanzas from the poets. They were so appealing that we are tempted to repeat one of them—the stanza from Dante Gabriel Rossetti, who was himself haunted by the idea that he had once lived before—as Tasso, if we remember aright:—

You have been mine before,
How long ago I may not know,
But just when at that swallow's soar
Your neck turned so,
Some veil did fall—I knew it all of yore.

But that is poetry. We say it in no deprecating spirit. Poetry is the form which truth takes in a poet's mind

("Beauty is truth, truth beauty"). But no amount of poetry would reconcile us, for example, to the idea that some cherubic child on its mother's knee might have been Nero in some previous incarnation, or (looking forward a few centuries) the reincarnated Kaiser!

We are quite familiar with the advanced stages of the reincarnation idea, which is a very Proteus in its changes to meet the demands of advancing intelligence. It would not, we shall be told, be Nero or the Kaiser over again, but some ray or shoot or projection of a larger entity, which sends down portions of itself for temporary incarnation in matter with a view to all-round development. Julia, in her "Letters" to Mr. Stead, used the comparison of a wheel of which the earth personalities are spokes. But here again we are plunged into metaphysics, speculative ideas which may be true enough in their way, but are probably transcendental aspects of very homely facts. If we are to deal with reincarnation practically—and not poetically, mystically, or transcendently—we must look for concrete evidences, and these are still to seek. We must have facts that are not explainable on any other ground. Spirit identity we have settled on these same practical lines—the identity of John Jones discarnate with the John Jones we knew on earth. If all that can be shown is that the return of John Jones to earth represents merely another physical expression of some larger personality, of which the original John Jones was an off-shoot, then we are very much where we were before, for in the large sense it is doubtless true that each of us is an individualised expression, a "ray" or "facet" of the Cosmic Spirit or Universal Intelligence. But that gives reincarnation an interpretation so vast that for the practical purposes of everyday life it can be left out of account. It belongs to those regions of spiritual experience, vision and insight which visit us but rarely because they do not yet form part of our human estate. In the meantime we must hold firmly by practical duties, common-sense views—we must "cultivate our garden," as the French philosopher put it. We may recognise that the sun is the source of its life and growth, but if we are continually gazing at the sun and speculating on its mysteries the garden is likely to be neglected.

THE MAY MEETINGS.

(Continued from page 173.)

A MISSIONER AND HER MESSAGE.

MRS. JENNY WALKER, who is well known in Canada and the United States as a devoted worker in the Woman's Movement and in Temperance Reform, as well as an eloquent speaker on Spiritualist platforms, next addressed the meeting. She congratulated London Spiritualists on their gala day, and on the paper to which they had listened in the morning—a remarkable paper in many respects. With reference to Lyceum work, which Mr. Connor had brought under their notice, more direct attention was given to that subject on the other side than here. Their Lyceums were well organised and well sustained by the members and were of great value in producing young, ardent and enthusiastic workers. Propaganda work in Canada was difficult on account of the great distances and the sparseness of population, but it was being sustained magnificently. Of course her hearers had their own difficulties to face, and she was glad that they had in their Union a Court of Appeal to which societies could come to make known their wishes and complaints. They might sometimes be tempted to give up, but with all the differences and difficulties with which they had to contend they found it was better to hold on. Spiritualists needed to have a clear vision and a high ideal—an ideal to stimulate their best efforts, and a vision so clear and free from distortion that they would not find themselves mistaken or disappointed. With this clear vision must go largeness of heart and keenness of feeling, but they must learn not only to see clearly and feel keenly, but to combine sensitiveness with self-control. They must know themselves—understand something of the wonderful mechanism of their own nature, so that they could put their hand on the lever and regulate life's activities wisely. Lately she had been visiting the Welsh valleys, and found that people there were learning much underground that they had not learned overground. They were demonstrating the value of

the Spiritualist teaching that "there is no death," with the result that she could see the beginning in Wales of a mighty revival. Lastly, it was essential to the success of their great movement that they should keep in line and march forward faithfully. Sometimes she could hear the tramp of the feet of the ages. In days gone by she had sat in that building and doubted Spiritualism, and said to herself, "There is nothing in it." But she had learned the value of concentration. For years she had sat alone morning after morning, till at last the truth was borne in upon her with conviction, and then the call to service came. And when the call came to us from the heights, we must needs obey. So now she stood before the world to bear witness to the truth of Spiritualism—a truth that must and would prevail. (Applause.)

A STORY FROM THE FRONT.

MR. ERNEST OATEN, in the course of an inspiring address, told the story of how he had met recently, after a separation of many years, an old member of his chapel, who, like himself, had been driven out of the congregation by religious bigotry. This man—a soldier—had been one of the men of Mons, the "old Contemptibles," and to his surprise Mr. Oaten found that after his return from the wars, his friend had become a Spiritualist, for they met together at a gathering of Spiritualists. After the usual expressions of pleasure and surprise on the part of the two friends so strangely brought together, Mr. Oaten inquired what had brought his friend into Spiritualism, since on leaving the chapel he had become an agnostic. The soldier replied that while in France it fell to him as sergeant-major to inquire into the religions of several men newly joined. Amongst them was a bright lad, who replied that he was a Spiritualist. That, of course, is a denomination not recognised by the army, and the sergeant-major pooh-poohed the idea. But the young private was firm. He explained that he formerly belonged to a Spiritualist Lyceum at Halifax, that he had joined the colours as a Spiritualist, and a Spiritualist he would remain. This excited the sergeant's curiosity. He decided to watch the young soldier carefully and see how he behaved. In the result he found him "one of the straightest lads I ever had under my control." On their return to the rest trenches after the desperate fighting of the early days of the war, the men were, as usual on Sunday, told off to attend their various places of worship. The lad having no religious service he cared to attend went off by himself, but was quickly joined by the sergeant-major, who was anxious to know more of the strange doctrine which seemed to have so good an influence on his subordinate. So they walked away together, sergeant-major and private, a breach of the rules of military etiquette, and for two hours the young private explained Spiritualism to his superior officer. "And I found," said Mr. Oaten's friend, "that he was giving me just the ideas I had had for ten years, and thought I was the only one who had them." Later he got into touch with other Spiritualists at the front, for, as Mr. Oaten explained, there are thousands of young Lyceumists from the Midlands and Northern counties serving with the colours in France and elsewhere. From Burnley district one hundred Lyceum lads had joined the colours. It was not for love of fighting; it was their deeply ingrained sense of striving to do their duty. The end of Mr. Oaten's story is a touching one. On his return to the front line the young soldier was struck in the temple by a bullet while putting a sandbag into its place during a heavy bombardment. "Carry on, boys!" he said; "I die as I lived." And the elder soldier, filled with admiration, vowed that if ever he returned to "Blighty" he would seek out the Spiritualists and test for himself the strength of the lad's religion. "To-day," said Mr. Oaten, "he is one of the founders (and secretary) of the Penrygraig Society in South Wales."

POINTS FROM MR. OATEN'S ADDRESS.

Spiritualism is not something to believe in so much as a new attitude towards life—the attitude of patiently proving all things and not adopting someone else's ideas.

To have proved that there are powers and faculties within humanity which death cannot kill is a tremendous achievement. The discovery of a spirit world would mean little but for our possession of a psychical nature upon which that world can act.

Everyone should be prepared for the change of death, but always determined that it shall be a change for the better.

No sensitiveness is too great if it is controlled. The greater your sensitiveness the greater your power for good and the truer your consciousness of the Universe. Remember, the person who is most suitable to be controlled by the spirit world is the person who has best learned how to control himself.

WHEN I tell any truth, it is not for the sake of convincing those who do not know it, but for the sake of defending those who do.—WILLIAM BLAKE.

TELEPATHY. ITS NATURE AND FUTURE POSSIBILITIES.

(Continued from page 171.)

III.—By W. W. BAGGALLY.

(Member of the Council of the S.P.R. and author of "Telepathy.")

As to the future possibilities of telepathy as a mode of inter-communication that may in time supplement or even replace more mechanical methods I am unable to express an opinion either *pro* or *con*. That telepathy is a fact I know from personal experiences, but at present its *modus operandi* is not known, and until it is it would be venturesome to predict its possibilities. It appears to me that in order that telepathy should supplement and replace more mechanical methods it would require that the thoughts transmitted by an agent should be received correctly invariably by a percipient. So far as my experience goes this has not been accomplished in the past. Whether it will be in the future I cannot say.

The detection of telepathy as a scientific fact is comparatively recent, and much will have to be done before it receives its explanation and its possibilities are unfolded.

W. W. BAGGALLY.

IV.—By ST. GEORGE LANE FOX PITT.

(Member of the Council of the S.P.R.)

"Telepathy" is a comparatively new word with many meanings, varying with the use made of the term by different exponents and writers. It is sometimes used to imply the exercise of a mental "faculty," corresponding rather vaguely to what Buddhist literature speaks of as a sixth sense—an essentially mental sense—supplementing and synthesising the other five. "Insight," "intuition," "sympathy," "rapport," are familiar expressions all more or less suggestive of a sixth sense.

The belief in our absolute physical and psychic isolation is now rarely held even by the most hardened materialists. Professor Henri Bergson, in his presidential address to the S.P.R., offered a figure which may be helpful in elucidating the matter. He spoke of a kind of psychic "osmosis" taking place in subconscious activities between different individuals. He said that if this osmosis occurred at all (and this he held to have been amply demonstrated) it was always operative, though as a general rule its action was practically unnoticeable; while too free an osmosis, he pointed out, would be highly inconvenient in ordinary life.

In my own view, the main barrier to telepathic action depends on egoistic emotion; although great emotional excess may on occasion give rise to specific and restricted forms of such activity, often, indeed, with misleading and very mischievous effects.

I hold strongly that the "development" of telepathic "powers" should never be sought for their own sake, or for mechanistic ends, but that a higher telepathy would be the normal and healthy outcome of self-control and a noble idealism.

ST. G. LANE FOX PITT.

V.—By MAJOR-GENERAL SIR ALFRED TURNER.

I would rather be excused from expressing any views at present on the nature and possibilities of telepathy. My experiences of thought-transference of late have been inconsiderable, but I would like to give one which is remarkable, and which may have some suggestive bearing on the discussion.

A few years ago I was present at a séance in London. The medium was a celebrated one, whose supernormal faculty was very great; the sitters, six or seven in number, were all in sympathy. I was at that time in touch with a medium, not a professional one, who has since passed over. Her powers, especially with a crystal, were at times marvellous. At the séance I was disturbed by the regret that she was not present. We had not been sitting long when a knock on the door was heard, and when it was opened the lady medium in question appeared and asked if she might join the circle. As I knew her well and was able to vouch for her she was admitted. She was not known at the time to the lady of the house, in which she had never previously been; she said she had received a strong thought impulse (just at the time that I was wishing she was present) that a séance at which her presence was desired was being held in a certain house, that she followed the impulse, and was directed thereto by an unseen influence. The séance was an entirely private one, and none of the sitters had seen or spoken to her of it beforehand.

That telepathy exists, and at times gives the most extraordinary results, no one who has had any experience of it can

doubt. Why at times this power (according to my experience) comes so strongly to one, and then remains dormant for often a long period, I do not presume to hazard an opinion. I am referring, of course, only to telepathy between living persons. Of such communications with those who have gone before, I have had innumerable proofs; these have nearly all been through mediums, usually in a state of trance.

ALFRED E. TURNER.

ELEMENTALS AND NATURE SPIRITS.

At the outset of his address on "Elementals and Nature Spirits," before the members and friends of the Alliance on the 16th ult., the spirit guide of Mrs. M. H. Wallis confessed that the subject was a very difficult one to deal with because it was practically impossible for any man to take an entirely comprehensive view of life and all its forms of manifestation. The finite could not grasp the infinite. But to him it seemed a great truth that God, the Infinite Spirit, was ever seeking to find expression through the finite. In unison with that thought he held the thought that when death came to any of the forms of life below man there was a reabsorption into the great ocean of spirit. They were taken back into the great laboratory to be used again and again. The claim was made concerning both angels and nature spirits that they were direct orders of creative expression, but there was, so far as he could judge, no evidence to justify that claim. Man was related to the higher intelligences; he had attained self-consciousness and never lost his individuality, and yet at the same time he registered in himself that which related him consciously or unconsciously to all the forms of life below his own. But he (the speaker) had not been able to discover any being—elemental or nature spirit—that could be looked upon as so far individualised on the astral plane as to become the missing link between self-conscious man and these lower forms of life. There always seemed to him a clear line of distinction. One truth, however, was evidenced on the spirit side of being. While there were many individuals who would not only occupy a higher grade of existence than they did in earth-life, but whose whole appearance would be improved, there were others whose features bore even here traces of something below the human—traces which would then be more conspicuously manifested. Some faces were bovine, some were bird-like, some reminded us of the lion, the tiger, or the bulldog. He was inclined to think that certain clairvoyants who thought they saw elementals with something of the human and animal combined, were really seeing, through a haze of illusion, persons who in earth-life had been very brutish, and who had registered that resemblance in their spiritual bodies. Some people were elementary through no fault of their own. They were incapable of clear thought and definite action, save on a low stage, and on passing away this condition would manifest itself, though afterwards they would rise above it; and it was to be remembered that the power of some clairvoyants was limited to seeing the condition of persons at the time of their transition, though those persons might have long left that condition behind them.

THE FOUNT OF LIFE.

From that first fount and spring of kindly light,
Not space divides, nor leagues unending part
The central fire from earth's dim shades of night.
But grades and ordered ranks; as from man's heart
His limbs in turn the flowing life receive,
Through kingdoms, states, degrees the piercing rays
Pour forth, in spheres and realms uncounted weave
Their golden web of joy and grateful praise.
From all afar, beyond, yet near to all
The waves of love in one great impulse roll
To note the burdened ant, the sparrow's fall,
And reach at last and bless each trembling soul.

F. F. O.

SOME three years ago an account was given in *LIGHT* of the cure by spirit healing of a lady suffering from an internal growth. The account was read by another lady who had been a helpless invalid for some fifteen years, and who on being put into communication with the healer, who is the medium for a spirit-doctor, underwent a course of treatment, with the result that within a year she was restored to health. The whole story is so remarkable that the grateful patient has published a book relating the singular circumstances in which the cure was effected and the strong evidences that she was really in the care of an unseen agency. This book is entitled "One Thing I Know; or, The Power of the Unseen" (J. M. Watkins, 3s. 6d.).

L.S.A. SOCIAL GATHERING.

Doubtless the hall of the Art Workers' Guild could accommodate more people on an emergency, but for a social gathering it was quite as full on the afternoon of the 30th ult. as it could conveniently be. May we be pardoned if we confess that to us the pleasure afforded by the sight of so many interested and animated groups was mixed with a wondering speculation as to what proportion of the many present who were making the acquaintance of that delightful interior for the first time would find their way there again to some at least of the summer meetings, the arrangements for which the acting President of the Alliance, Mr. Henry Withall, announced in the course of the proceedings? To be sure, there were special attractions on this occasion—opportunities not only of enjoying "tea and talk," but of listening to three beautiful cello solos by the chairman's talented niece, Miss Violet Withall, and to brilliantly executed pianoforte selections by Messrs. H. M. Field and A. Weismann; though in the session just ended this last-mentioned feature has not been absent from most of the ordinary meetings. Miss Withall's repertoire, in which she was accompanied by Mr. Weismann, consisted of "Berceuse" (Godard), "Largo" (Daniel Van Goens), and "Tarentelle" (W. H. Squire). Mr. Field's contribution was the "Spinning Chorus" ("The Flying Dutchman") arranged by Liszt; and Mr. Weismann's the closing scene from "Tristan and Isolde." In the course of his brief address, Mr. Withall stated that two hundred and sixty-five new members had joined the Alliance since the beginning of the year. Hitherto the society had been content with two sessions yearly, but the present were abnormal times, in which many people who used to go into the country were compelled to stay at home, and some of those who had greatly enjoyed the Tuesday and Friday meetings were very desirous that they should be continued into the summer months. The Council had resolved by way of compromise to engage the hall, if possible, for three monthly dates—viz., July 5th, August 13th, and September 5th, and on each occasion to have two meetings—an hour of clairvoyant descriptions, followed after a brief interval by an hour with Mrs. Wallis's spirit control, the first meeting to be confined, as hitherto, to members, the second to be open also to associates and friends (the latter on payment of 1s.). It was also proposed to have three meetings of a different type—the first two on Saturday afternoons (July 13th and August 17th) in the gardens respectively of Dr. Ellis T. Powell and himself (the chairman), and the third, which would be similar to that afternoon's entertainment, to be held in that hall on Thursday afternoon, September 12th. Mr. Withall concluded with an earnest appeal to those of his hearers who were convinced Spiritualists to do what they could to interest others in the movement. The best way was not to ram their convictions down their neighbours' throats, but to be willing to acknowledge their Spiritualism openly, and they would soon find that they were centres to which people would come for enlightenment and consolation.

"LIGHT" SUSTENTATION FUND, 1918.

To the lists of donations given in previous issues, amounting to £152 10s. 11d., we have now to add the following, with grateful acknowledgments: L. Hart, 5s.; Mrs. A. Gibson, 5s.

A NEW edition of "There is No Death," by the late Florence Marryat, has been issued by Messrs. Rider and Son. It is bound in cloth and can be obtained at the office of *LIGHT*, at 2s. 6d., or 3s. post free.

MESSRS. CECIL PALMER AND HAYWARD, of Bloomsbury-street, W.C., hope to have ready for issue during July a new work by Mr. Horace Leaf dealing with our subject in a simple and popular style and entitled "What is this Spiritualism?" It will be published at 3s. 6d. net.

"SPIRIT TEACHINGS" BY "M.A. (OXON)": A New Edition.—The original editions of this important work having long been exhausted and the book become almost unprocureable, the London Spiritualist Alliance, Ltd., has at great expense reprinted the work as an eighth edition. It contains a biography and portraits of the author, and can be obtained at the office of *LIGHT* at the price of 6s., or 6s. 6d. post free.

SPIRIT HEALING.—MRS. A. GIBSON (26, Haven Green, Ealing, W.5) writes: "Perhaps some of your readers who are physically ill would appreciate the offer made by a band of spirit workers on the other side of life who, seeing our shortage of medical men for civil work, promise to give healing treatment to patients during the sleep state. Name in full is all that is needed; acknowledgment of any benefit derived is the only payment. A prayer guild is also formed for our soldiers' and sailors' protection—name in full is all that is required for that also."

THE BOOK TABLE.

We have already referred to the appearance of Mrs. Sidgwick's abridgment of the two large volumes issued in 1886, under the title "Phantasms of the Living," by Messrs. Edmund Gurney, Frederic W. H. Myers, and Frank Podmore. That it is a classic goes without saying, and it is now so well known and was so extensively reviewed on its first appearance that anything in the nature of a critical examination of the work is superfluous, more especially because in the intervening years the evidences have been multiplied indefinitely, and the whole case for thought-transference and allied phenomena raised above the high-water mark of suspicion or uncertainty. None the less, the reappearance of the book to-day is distinctly an event; it signifies the growing demand for the recorded evidences, and it marks to us an advance in progress towards the establishment of telepathy not merely as a fact, but as a faculty that may eventually be made of practical value. That is no longer an Utopian idea. We look confidently for the coming of mind-to-mind methods of communication to supplement, if not eventually to displace, physical modes. If the present famine in some of the materials of writing and printing tends to accelerate the advance of telepathy, it will be quite consistent with the methods of evolution on lower levels, where the organ or faculty is brought into existence to meet a need.

Mr. Ignatius Singer's "The Theocracy of Jesus" (C. W. Daniel, 1s. net), described as "a lay sermon," focusses attention in a forceful manner on the ethical teaching of Jesus as distinguished from the doctrinal system of Christianity so-called, for which, he holds, Jesus was in no wise responsible. Christianity, he affirms, is powerless for good because it has rejected the one law on which every other social or moral law is based—the law, namely, of the Golden Rule, which, far from being useless or negligible, is the basis of organised society. His indictment is a strong one, but to our mind its effect is only weakened by putting all the blame on St. Paul. He does this by making the great apostle to the Gentiles, but for whom the Western world would probably have never heard of Jesus or his teaching, responsible for everything, whether in the Pauline epistles or in the Gospels, with which he does not agree. He speaks, for instance, of St. Paul's "grossly materialistic conception of a future state—a kingdom where the saints were 'to eat and drink at the table of the Lord and sit on thrones judging the twelve tribes of Israel.'" An ignorant reader would suppose these words were Paul's, whereas they are a misquotation of a promise attributed in the Gospels to Jesus himself (Matt. xix. 28, and Luke xxii. 30). They are absolutely unlike anything Paul is recorded to have said or written. Again, Mr. Singer cites from Paul's letter to the Galatians his anathema on anyone who should preach to them a different gospel from that which he had preached, and proceeds to quote some precepts of Jesus (which can be matched by similar precepts in Paul's epistles) as if they somehow came under this curse, whereas the merest glance at the context (Gal. I. and II.) would show that the particular "other Gospel" which excited the Apostle's fiery denunciation (no stronger than Christ's own denunciation of those who offended "these little ones") was one which had no message for any children of the Divine Father save those who would consent to adopt Judaism. We are not concerned to defend all Paul's teaching, but in the instances we have referred to we think he has not been quite justly treated.

"My Holy Place," by Arthur Burgess (the Theosophical Publishing House, wrappers 1s., cloth 2s.), is a work which might be described in the words of a mystical poet as "a little book of melody and love." There is some delightful word-painting, and its rhapsodies have a fine emotional quality. There is, indeed, something about them which seems to dissolve away those intellectual prejudices awakened by allusions to "the Motherine" and "the Masters." The emotional element in certain aspects of Theosophy has sometimes seemed to us cold and forced, but here the angularities appear to be naturally softened.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge with thanks the following further donations towards the fund of £10,000:—

	£	s.	d.
In Loving Memory of Charles Harold Weeden			
and Hubert George Weeden	5	0	0
In Memory of Charles Tudor-Jones	0	10	0

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contribution: Edzell, 2s.

TOLSTOY AND THE SIMPLE LIFE.

On Thursday, May 23rd, at the hall of the Art Workers' Guild, Mr. W. J. Vanstone gave the seventh and last of his series of lectures on "Reformers, Seers and Philosophers," his subject being Tolstoy, the great Russian prophet of the simple life, a man whom he regarded as embodying in himself the dual nature—barbarian on one side, spiritual on the other—of the Russian people, the one aspect of that nature pictured for us in the profligacy of his early manhood, the other in the noble self-renunciation of his later career. This dreamer of social revolution was no hero-worshipper like Carlyle, but the very reverse. His whole idea was communistic. Like Ruskin, his soul was set on getting the people back to the land. Finding how almost impossible it was in the sphere to which he was born to do anything towards realising his dream of social reform he became an anarchist and was cast out of society and excommunicated from the Church he loved. So we found him doing strange things—refusing military service and inciting others to refuse to fight, casting over the idea of property, giving up all his wealth and position in order that he might literally be a peasant. Himself a toiler—ploughing, wood-cutting, drawing water for the villagers, living in simplicity—he preached his gospel to all the world, speaking "with authority and not as the scribes," and pilgrims from far and near sought him out to hear his counsel. Mr. Vanstone alluded to Tolstoy's leading works, his teaching regarding education and conduct, and the pathetic circumstances of his death in November, 1910.

At the close of the lecture Mr. Henry Fox expressed the high appreciation which he was sure all present shared with himself of the course of lectures to which they had listened. They were worthy of far larger audiences, embodying as they did the very spirit of the highest education—an education founded not on dry facts but on the true understanding of life, the essence of all real knowledge.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. Ernest Hunt. 16th, Mr. Horace Leaf.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. Ernest Hunt; 6.30, Mr. P. E. Beard. Wednesday, June 12th, 7.30, Mr. Thomas Ella.

Church of New Revealing, 131, West End Lane, Hampstead.—11 a.m. and 6.30 p.m.

Kingston-on-Thames, Bishop's Hall.—6.30, Mrs. Cannock, address and clairvoyance.—M. W.

Camberwell.—Masonic Hall.—11, service; 6.30, Dr. Vanstone. 16th, 11, Mr. H. Leaf; 6.30, Mrs. Beaumont-Sigall.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Mrs. Irwin, written questions and clairvoyance.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. H. Boddington, addresses; 3.15, Lyceum. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, and Monday, 7.45, Mr. A. Vout Peters. Tuesday and Thursday, at 7.45; Friday, 7.30. All welcome.

A PARADOX.—In breaking up fallow ground the farmer and philosopher have duties in common; they must follow the ploughshare and not go before it, yet keep their eyes on the objective so that the furrow may be true.—R. REES.

LEWISHAM SPIRITUALIST SOCIETY.—We learn that this society is progressing very satisfactorily, the report read at a recent business meeting showing a balance in hand of just over £4 and a membership of fifty. The society is commencing a library and classes for elocution, and also has in view a Lyceum and a meeting for ladies.

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright (10, Victoria-avenue, Sowerby Bridge), sends us the following statement of the above fund to the end of May: Amount brought forward, £916 6s. 7d.; per Mr. E. W. Oaten (S. Notts, 10s.; Mrs. Lowe, Nottingham, 10s.), £1; Liverpool Society of Spiritualists (per Mrs. A. S. Rymond), £1 7s. 3d.; Leeds Psycho (per Mr. J. H. Mountain), 5s. 3d.; Glossop Spiritual Church, M.O.P. and collection, 15s.; per Mrs. W. Hollinshead (circle), Walsall, 10s.; Union of London Spiritualists, retiring collection at Convention, £1 5s.; Brierfield Spiritual Society, 5s. Total, £921 14s. 1d.

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At 6.30 p.m. ... MR. P. E. BEARD.

WEDNESDAY, JUNE 12th, AT 7.30 P.M.,

MR. THOMAS ELLA.

THE CHURCH OF HIGHER MYSTICISM.

22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, JUNE 9th.

At 11 a.m.—Mrs. Fairclough Smith, "Spiritual Communion."
At 6.30 p.m.—Mrs. Fairclough Smith, "Christ: The Illuminator."
Healing Service after the Evening Meeting

Wednesdays, at 7.30 p.m., Lectures by Mrs. FAIRCLOUGH SMITH at
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NOTES BY THE WAY.

We occasionally admit to our columns the views of those who take an attitude strongly at variance with the convictions held by the generality of our readers. Quite apart from the necessity of hearing both sides, if we are to be fair, there is a distinct need at times for a dash of cold materialism to act as a corrective to the extremists in psychical inquiry. We do not, as a rule, find these amongst the experienced followers of the subject. They are more often found in the ranks of those who, converted from materialistic views, show a tendency to rush violently to the other extreme and embrace doctrines which strike us as freakish and extravagant. C. E. B., whose views on telepathy we give this week, is not by any means a materialist, but his remarks will challenge attention as running counter to the opinions generally accepted by students of psychical science. It is well to be put on our mettle now and again. We question the assumption implied in C. E. B.'s remarks that civilisation, with its complexities, its artificialities, its over-elaboration, is always an advance on such primitive faculties as are represented (according to C. E. B.) by telepathy. Some of our "progress" has led us away from the "primal sanities." Contrast, for example, the affirmations of savages concerning death with the negations of highly civilised men. So far as the march of intellect has made us deaf to the promptings of intuition we have to retrace our steps.

* * * *

We do not regard telepathy as a reversion to the past; but rather as a rediscovery of a faculty always in existence, and now coming under the cold scrutiny of psychical science. The savage has sound teeth and clear eyesight. Artificial teeth and spectacles may be triumphs of civilisation, but somehow we prefer the natural to the artificial. Probably the artificial stage of civilisation is a phase through which evolving man must pass before he enters again into his old natural inheritance on a higher level and with a better understanding of the method of employing it to the highest ends. We look forward to the time when in higher spheres we can converse mind to mind without the often tedious limitations of oral or written speech. We think of it as an advance on our present condition. It is odd to hear such a power dismissed as "a dwindling asset of human faculty." Certain politicians a century or so ago gloated over the "progress" of England in passing from an agricultural country to an industrial one. The ability to till the soil and extract the truest kind of wealth became "a dwindling asset of human faculty" in England. We have smarted for the mistake: it came near to destroying us as a nation. To-day we are going back to Nature as fast as we can and reviving an ancient form of activity, "largely atrophied by long disuse," to quote C. E. B.'s allusion to telepathy.

Mr. Edward Clodd's reply to Miss Lilian Whiting last week exemplifies the necessity of confining controversy to main issues. Time is simply wasted by the process of concentrating attention on small details. These are not the days for pettifoggery. Miss Whiting, who is a well-known American writer, although her name is apparently unknown to Mr. Clodd, dealt with the inaccuracies in his volume, "The Question," and gave some examples in proof. Mr. Clodd gracefully acknowledges some of them; "I plead guilty *per incuriam*," he writes. But all these things are side issues. Mr. Clodd quotes Matthew Arnold in a way which might as easily be turned against his own position:—

Born into life!—in vain,
Opinions, those or these,
Unalter'd to retain
The obstinate mind decrees.

It is not to be forgotten that Mr. Clodd retains unaltered views originally shared with him by numbers of equally distinguished men who, on a painstaking investigation of the "spiritistic hypothesis," have found occasion to change their opinions. We were recently visited by a distinguished lawyer whose outlook on life was completely transformed by supernatural events happening in his own family circle. His case is typical of hundreds who to-day are being drawn to our subject without reference to what Sir Oliver Lodge, Sir Arthur Conan Doyle and Dr. Crawford may say on the one hand or Mr. Clodd, Dr. Mercier and Mr. Maskelyne on the other. They have got the facts for themselves at first hand.

* * * *

Truly it is as Cicero put it, in a well-known passage, "Time effaces the comments of opinion, but it confirms the judgments of Nature." In other words, speculative opinions pass away, whilst inferences drawn from Nature and truth abide permanently. The views of the opponents of psychical research are speculative opinions. Its defenders rely on the facts of Nature. They speak from personal experiences, which, for one reason or another, have been denied to their critics. The case does not stand or fall by *minutiae* of any kind. The opposition has to disprove, and not to insinuate a doubt of, the capacity of thousands of living witnesses of all grades of mind and character. It is not a question to be settled by quibblings about Mrs. Piper or any particular professional medium. We want no carefully isolated facts. We want the whole question reviewed carefully and dispassionately by those equipped with knowledge and experience. It is a vast one, and has so far sustained the worst efforts of its enemies, and is advancing instead of retiring. We want it to be subjected to every possible test. It is too terrific a subject to be allowed to escape any legitimate ordeal by which it can be tried. That is why we are so patient with Mr. Clodd and his coadjutors. Only we wish they knew a little more of the question at first hand. They would not then make so many mistakes, *per incuriam* or otherwise.

L.S.A. MEETINGS.—We may remind our readers that the first of the monthly twofold meetings announced at the recent social gathering will be held in the Alliance rooms next Friday week, July 5th, and will consist of clairvoyant descriptions at 3 p.m., followed at 4.30 by answers to questions through the mediumship of Mrs. M. H. Wallis. The meeting for clairvoyance will be strictly confined to members; the other will be open to both members and associates, who can also introduce their friends on payment of 1s.

"THE NEW REVELATION": AN APPRECIATION AND SOME COMMENTS.

BY A KING'S COUNSEL.

Sir Arthur Conan Doyle shows in "The New Revelation" that his conversion to "Spiritualism" was slow, but has been thorough; and he has become convinced not merely of its truth, but of its great value to mankind. When he completed his medical education in 1882 he was a convinced materialist, as regards man's personal destiny, and had no belief in survival after death. Shortly afterwards, however, Sir Arthur commenced his inquiries into psychic phenomena, and in 1887 he contributed a letter to *LIGHT* detailing some experiences he had had at a séance. But at this time, and for long afterwards, he remained sceptical upon the subject of genuine spirit intercourse.

About 1891 Sir Arthur joined the Psychical Research Society, and he says: "I might have drifted on for my whole life as a psychical researcher, showing a sympathetic but more or less dilettante attitude towards the whole subject. . . But the war came and brought earnestness into all our souls and made us look more closely at our beliefs and re-assess their values."

Spiritualism is the breaking down of the walls between two worlds, a direct message from beyond. It is of great importance from the point of view of religion, and supports and gives objective reality to religion, making it a very real thing—a matter of actual experience and fact. Since the commencement of the war Sir Arthur has had exceptional opportunities of confirming the truth of the views he had formed of the power of spirit intercourse.

Referring to the contention sometimes raised that the phenomena and messages come from fiends who personate our dead, he says: "It is difficult to think that those who hold this view have ever had any personal experience of the consoling and uplifting effect of such communications upon the recipient. Ruskin has left it on record that his conviction of a future life came from Spiritualism." There are many who, with Sir Arthur Conan Doyle, have been turned from materialism to belief in a future life by study of this subject, "and if this be the devil's work, the devil seems to be a bungling workman, and to get results far from what he might be expected to desire."

For those who have studied Spiritualism "death" has indeed been conquered; and when we read of the phenomena in the New Testament, "the levitations, the tongues of fire, the rushing wind, the spiritual gifts, the working of wonders—we feel that the central fact of all, the continuity of life and communication with the 'dead,' was certainly known."

There are a few points upon which "The New Revelation" seems open to criticism. In Chapter III, for example, it is stated (p. 95) that "communications usually come from those who have not long passed over, and tend to grow fainter. . . The cases of spirits who give good proof of authenticity and yet have passed some time are not common." Referring to Mr. Dawson Rogers's life, in which mention is made of a communication from a spirit who died in 1677, Sir Conan Doyle says: "So far as my own reading goes, this is the oldest spirit who is on record as returning, and generally they are quite recent. Hence one gets all one's views from the one generation, as it were, and we cannot take them as final, but only as partial." The author then refers with approval to a statement by Miss Julia Ames that very few spirits ever want to communicate with us at all after their own loved ones have come over.

These expressions of opinion are entirely inconsistent with the experience of some of those who have given study to Spiritualism. The writer of this article has had (through the mediumship of members of his own family) an enormous number of communications from the spirit-world, of which comparatively few have come from those who have passed over within recent years, and a large number have come from various persons who left this earth several centuries ago. Moreover, the writer's experience is that spirits—even those who have passed over many generations ago—not only do not mind communicating with people on earth under proper conditions, but take great interest and pleasure in doing so. No doubt spirits who have reached high planes find the vibrations of town life very trying; but it is otherwise in quiet country districts.

It is stated in "The New Revelation" (pp. 96, 97) that "All agree that life beyond is for a limited period, after which they pass on to yet other phases." All communications which have reached the writer of this article point to the view that the life beyond is unlimited and eternal; and although there is on the whole a steady advance, there is nothing in the remotest way resembling death in the passage from one plane to another,

but merely an upward movement when the spirit is ready for it.

On the same page (p. 97) it is stated in reference to spirits on different planes that "the lower cannot ascend, but the higher can descend at will." Higher spirits can, no doubt descend, but the statement that lower spirits are unable to ascend would appear to require qualification. Lower spirits, according to numerous communications received by the writer, can ascend, if the plane they visit is not very much higher than the one to which they properly belong; but the difference in the vibrations is such that they cannot remain on a higher plane for more than a short time.

In "The New Revelation" reference is made to Raymond Lodge and to the possibility that some of the statements made by him concerning the spirit world were mistaken. As to this, I would point out that Raymond Lodge, at the date of the communications, had passed over very recently, and, like a stranger in a new country, he could not be expected to know as much about its ways as those who have been there for a long period.

In spite of this criticism upon the few points above referred to, "The New Revelation" is an interesting, thoughtful, and instructive work, and is a valuable contribution to the literature upon this all-important subject.

A GENERATION AGO.

(FROM "LIGHT" OF JUNE 23RD, 1888.)

Mrs. Britten's late visit to Glasgow has created great public interest on the subject of Spiritualism. The editor of the Glasgow "Evening News" deputed a commissioner to interview Mrs. Britten, and to make special inquiry into the subject of the phenomena and philosophy of Spiritualism, the result being that three leading articles have already appeared. This circumstance has produced a large amount of correspondence both from opponents and friends.

The "St. James's Gazette" quotes the following French prophecy: "A Belgian paper (the 'Tablet' says) professes to have unearthed a really curious passage out of an old book in the State Library of Brussels. This book was published by Jean Stratus in Lyons in the year 1585, and contains a number of astrological 'prophecies' much in the style of the more celebrated ones of Nostradamus. Among these is said to be the following:—

Tu dois vivre et mourir, ô Gaule, sous trois Bo.
Deux Siècles sous Bo I., tu haulseras, ô Gaule.
Tu corseras Bo II., ains te feras lambeau.
Puis sous mitron Bo III., Bis Clem clora ton rôle.

The meaning of these lines seems to be something like this: "Thou must live and die, O Gaul, under three Bo's. For two centuries under Bo I. thou shalt rise, O Gaul. Thou shalt raise up (?) Bo II., and thus shalt rend thyself into pieces. Then under Bo III., the baker, Bis Clem will end thy rôle." The explanation of the supposed 'prophecy' is clear enough. 'Bo I.' is the Bourbon dynasty, which ruled France for two centuries—from 1589 to 1789—from Henry IV. to the outbreak of the Revolution. 'Bo II.' is evidently Napoleon Bonaparte, and the 'corseras' seems to be a play upon his Corsican origin. Lastly, who can fail to see that 'Bo III., the baker,' is Boulanger? Whilst the 'Bis Clem' who is to bring France's destiny to an ignominious end [!] can only be Bis[marck] and Clém[enceau]. Such is said to be the prophecy published in 1585 by one Jacques Molan, Doctor of Laws and Advocate to the Parliament of Mâcon."—"Jottings."

[We reprint the above prophecy because it is distinctly interesting in the light of to-day's events, and certainly the Bo coincidence is a queer one. But as for the prophecy it reads suspiciously like one of those ingenious "fakes" we have met with in the literature of war prophecy of late years. In any case, in predicting the end of France under Boulanger it went hopelessly astray.—ED.]

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TELEPATHY, ITS NATURE AND FUTURE POSSIBILITIES.

VIII.—By SIR ARTHUR CONAN DOYLE.

In response to your request I wish I could say anything of any interest upon this subject, but I have no clear vision in my own mind, save that I am well convinced of its existence. I have found that with a good subject I could myself transfer such simple images as a triangle inside a circle, the percipient drawing the figure almost as quickly as I did. How it comes about, or what extensions may come from it, is a mystery to me. It may be brain acting upon brain, or it may be spirit whispering to spirit. Nothing seems sure save the fact.

A. CONAN DOYLE.

IX.—By C. E. B.

[C. E. B. is the editor of a contemporary, a physicist, and an occasional contributor to *LIGHT* on the scientific side. His recent comments on the natural gas theory (p. 177) are sufficient proof of his knowledge of and sympathy with psychic research, which he has studied for many years. His remarks on telepathy will come rather as a cold douche to some of our readers. But cold douches are tonic, and it is well to hear all sides.]

So far from anticipating any great development of telepathy on the practical side I rather expect that the phenomena will more probably prove to be a dwindling asset of human faculty. There seems to be no proof that telepathy can be cultivated, much less that it can be brought into serviceable control. On the other hand, there is evidence that the gift is a rudimentary survival of some means of intercommunication that preceded, if not language at any rate writing. Education has largely atrophied it by long disuse, and the most noteworthy and significant survivals appear to be among tribes void of the written mode of communication. As civilisation goes on and the more reliable means of post, telegraph and telephone are extended, what lingering relics exist of the power of communicating thoughts by more occult means are surely more likely to disappear through disuse than to increase, though traces may long remain like the nictitating membrane of the eye and other rudimentary vestiges in our physical structure.

Though there are very striking examples of telepathic powers, well attested and even accepted by those who pooh-pooh almost every other phase of occultism, it must be admitted that many rely upon supposed instances of thought-transference which can perfectly well be mere examples of the long arm of coincidence. We are thinking of someone, and, to our surprise, meet him at the next turn of the street. It is a terrific assumption that therefore thought-transference was at work; yet one often hears such cases quoted (as though they afforded convincing proof) by people who have gone through that experience, and forget the innumerable times that they have thought of friends who have not appeared at the street corner. It is not in any way outside reasonable expectation that such coincidences should occur once in a while in anyone's experience, and to attribute them to thought-transference is entirely unnecessary, besides which it is illogical, as there is no real connection between the supposed transfer of thought and the meeting with some person of whom one is thinking.

As an illustration of the extraordinary vagaries of coincidence I may mention the case of a doctor who told me the other day that with his wife he was counting seconds for the time exposure of a camera. A stop-watch was used by his wife for this purpose, but the last four or five seconds he counted orally in an absent-minded fashion. To their astonishment they found that as he began the oral counting the stop-watch by some mishap ceased going—just at the very moment that he started to count. No possible stretch of imagination could attribute this amazing coincidence to telepathy, but it was every bit as singular as many an incident that has been too hastily attributed to supernatural causes. The story is not without its warning against such unfounded assumptions.

C. E. B.

If any of our readers have not made acquaintance with those storehouses of the results of long and painstaking research, the late Admiral Osborne Moore's "Glimpses of the Next State" and "The Voices," we would draw their attention to the announcement on the back page, from which they will see that a limited number of copies of these valuable works can now be obtained at this office at considerably reduced prices.

LEVITATION: ANCIENT AND MODERN INSTANCES.

The Rev. F. Fielding-Ould, M.A., in the course of a recent address on the psychic experiences of the saints made the following allusions to the phenomenon of levitation:—

D. D. Home says: "During these elevations I usually experience in my body no particular sensations other than what I can only describe as an *electrical fullness about the feet* . . ."

St. Teresa (died 1582) says: "Sometimes my whole body was carried with my soul, so as to be raised from the ground, but this was seldom. When I wished to resist these raptures there seemed to me somewhat of such *mighty force under my feet*, which raised me up, that I knew not what to compare it to . . ."

Dr. Crawford, of Belfast, has recently succeeded in photographing a psychic rod, a kind of column of occult force, and the foregoing accounts of the sensations of the levitated might lead one to conclude that the phenomenon is accompanied by the rising rod's presence beneath the feet, very much as a lift is sometimes, I understand, raised on a kind of steel piston rod.

Mrs. Wallis's control, however, says that objects, tables and so forth are raised usually from *above* by attraction, and I feel sure that in the case of St. Francis, St. Ignatius, Loyola, St. Joseph Cupertino and other saints the power was from *within*, the body striving to follow the soaring spirit.

SUNLIGHT AND THE SOUL.

Our personality has been well compared to the solar radiation, of which only a fraction is visible in the rainbow-tinted spectrum of sunlight. Beyond the red, at one side, and beyond the blue, at the other side, there are multitudes of invisible rays, which can be rendered perceptible by appropriate means. Each pencil of the sun's rays carries with it a trinity of benediction to this earth. The visible rays illuminate the world and reveal the glory of Nature; the longer invisible rays warm the earth and give us all our wind and water power; the shorter invisible rays, beyond the blue, cover the earth with vegetation, and thus feed man and beast. What is visible is not only the smallest part of the flux of energy streaming from the sun, but it is the least permanent. The invisible part of the solar radiation, which bathed the earth in ages long past, lives with us to-day—on the one hand it warms and illuminates our rooms, and, on the other, it has helped to mould the surface of the earth; compared with these invisible rays, which science has revealed, the visible sunlight of the past was only a beautiful and transitory episode. So, too, in our human personality the smaller and, perhaps, the least permanent part is that self of which we are now conscious.

—SIR WILLIAM F. BARRETT, F.R.S., in the
"Contemporary Review."

INVOCATION.

[Verses written inspirationally after attending one of Dr. Vanstone's contemplation circles.]

Ancient of Days! with every day uprisen,
From hoariest eld, arrayed in morning dew,
A fragile thought of Thee, Whom thoughts imprison,
We re-exhale in thought of Thee anew.

Receive us now, in full and sweet surrender
Of all we are and all we hope to be,
Enwheeled about of immaterial splendour,
And worlds on worlds that re-embody Thee.

Thou Parent-fount of our most secret being!
The Spirit cries from out a narrow place,
And, swept beyond or mortal sound or seeing,
Is re-upcaught of Thy Divine embrace.

E. M. H.

THE REV. F. FIELDING-OULD will deliver his lecture, "The Psychic Experiences of the Saints," at the Church of St. Ethelburga the Virgin, Bishopsgate Within, on Thursday, July 11th, at 3.30 p.m. The Rev. Dr. Cobb will take the chair. Seats will be reserved on application.

MESSRS. KEGAN PAUL & Co. are publishing very shortly a little book, entitled "The Opening Door," edited by John Batten. It consists of communications received during the last three years, and purporting to come from a group of spirits under the leadership of Cardinal Manning, the other chief communicators being Charles Kingsley and Samuel Wilberforce.

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THE HEALERS AND THE HEALED.

The method we have now been driven to adopt of calling in a higher world to redress the balance of the lower has developed itself of late years very remarkably in the direction of healing. The recovery of people sick in mind and body through the resort to supernormal agencies, or, in some instances, through supernormal powers coming to the rescue on their own account, has been proved many times to be a fact. It is true that the particular kind of power at work has been the subject of dispute. The orthodox medical man, while admitting the cure, has usually refused to accept the idea of a spirit operator. For our part, the theory—in this particular connection at least—is a side issue. The whole question is, was the patient cured or not? If the answer is "Yes," then here is a new idea, a new method. Study it, follow it. If there is really an unseen human agent at work he is not likely to be jealous of gaining the credit of the cure, and his existence is quite independent of the belief or disbelief of outsiders. You have the result. It is good; and if the fruit is good, the tree is good.

That is very much the attitude taken up by E. M. S., the author of "One Thing I Know,"* a title obviously derived from the remark of the blind man who was given his sight by the Great Healer of Galilee, to the scandal of the Pharisees. That blind man, by the way, appears to have been the first of the Pragmatists. He had benefited by a fact and was quite indifferent as to whether or not it was an orthodox fact or squared with any pet theory. E. M. S., in the book under notice, tells an extraordinary story in a simple and sincere way. There is a preface by Mr. J. Arthur Hill, whose comments on the case are given in his own fashion, full of shrewd insight and good sense. He can speak with the authority of experience and a long and careful study of the questions involved. Further credentials take the form of "Testimonials" from Lady Lush, Mr. Eugene Stock, D.C.L., and the Rev. Canon Storr, Hon. Canon of Winchester Cathedral. These testify to the veracity of the author, and to the facts, whatever their interpretation, being as she states them. The lady's medical adviser deposes to his patient's illness and her recovery. He does not accept the Spiritistic theory but has an explanation of his own involving the question of a mental "complex." We are not unfamiliar with the theory of complexes. There is a good deal to be said for it; only it is apt to be overworked. Like telepathy, it is not sufficiently inclusive to cover all the facts of psychic science.

E. M. S. relates that for fifteen years she had practically lain on her back, having only sufficient strength occasionally to get across her room or to walk into another room—an effort which always exhausted her. She had consulted over a dozen medical men, specialists and general practitioners had tried innumerable remedies and curative treatments, but without avail. One day a friend lent her a copy of *LIGHT*, and her attention was arrested by a paragraph, entitled "The Ministry of Healing," in which a lady described how she had been cured of a growth on the kidneys by a doctor from the spirit world. E. M. S. wrote to this lady (we well remember the occasion) and was put into touch with the medium, a young woman of exceptional psychic powers; and then follows the story, strange enough to all who are unfamiliar with psycho-therapeutics, of how the cure was effected. It has a special interest to all who are interested in the subject of healing, whether on their own behalf or that of others, and in its way it provides valuable instruction for students of psychic science in its larger aspects, for the methods and difficulties of spirit

control and spirit communication are well illustrated in the various episodes narrated. If the case seems unique or even rare, the explanation is that so few of the persons who could give similar testimony have the courage or the opportunity to record their experiences.

In "Hypnotism and Treatment by Suggestion"† we get another phase of this question of healing. The author, Dr. Albert E. Davis, of Liverpool, sets out in his book to explain in simple language the various treatments embraced in the term psycho-therapy, and his theory is everywhere buttressed by his own practical experience in various forms of mental treatment. Much, perhaps most, of what he says will be fairly old ground to students and practitioners of psycho-therapy, but to the man who knows nothing of these things, and his name, alas! is legion, the book may be of the highest value as a manual. Here is a new way open to him for the banishment of some of the "ills that flesh is heir to," or believes itself to be, which is very much the same thing, and indeed illustrates the argument from another direction. As regards Dr. Davis's theories, we are not quite at one with him in some directions. But that is a small matter. We return to our original proposition. If the method works well it is a good method. Further light will come with further practice and observation. In the meantime Suggestion as a cure for various ills should be subjected to the severest tests by all of us. Many of us have tried it with excellent results. It has its limits, of course, like everything else. It may make a lazy man energetic, but it will not make him prosperous in spite of his laziness. In some directions, however, its results border on the miraculous. Two quotations from the book may well come in here. They will illustrate Dr. Davis's treatment of his subject:—

It seems almost too simple and too good to be true. But it is true, and it is founded on the great law that the subconscious part of mind governs the physical body and in its turn is controlled by reasoned suggestions from the conscious mind. It is not even necessary that the suggestions made in the first instance should be true: they may be quite contrary to fact and apparently opposed to all reason. By reiteration the desired effect is produced, and they become true. When a person in pain persists in saying, "I have no pain," or an inveterate smoker in saying, "I have no desire to smoke," the one is opposed to sensation and the other to fact. The effect, however, is soon apparent: the pain lessens, and the desire to smoke is diminished.

It may seem foolish for a person who is in pain to keep on repeating to himself, "My pain is getting better" or "I have no pain." To act in that way would appear to be opposed to common sense. A little reflection will prove that the hasty conclusion is a wrong one. The message which is uttered is being conveyed to a part of the mind which is incapable of controversial argument, and constant repetition will have its effect. That mind, prior to this, has implicitly believed its possessor every time he said, "I am very ill." Why should it not be convinced even more by suggestions which are in conformity with the natural desire to be strong and healthy?

It is an excellent book. Small doubt it will guide some of its readers to health along new lines. So many cures have been wrought in these directions that we may safely forecast such a result. But let its consultants use their common sense. There are some diseases that need the aid of a physician. Serious complaints should come under the attention of a qualified medical man, and the patients' own effort at self-suggestion employed only as a reinforcement of the doctor's efforts.

L.S.A. GARDEN PARTY.—Dr. Ellis T. Powell having kindly offered the use of the garden of his residence, "Rosdene," Christchurch Avenue, Brondesbury Park, N.W., for a garden party on Saturday afternoon, July 13th, those members of the London Spiritualist Alliance who desire to be present are asked to send in their names to the hon. secretary of the Alliance at an early date. As mentioned by Mr. Withall at the social meeting on the 30th ult., tea will be provided, but guests will be expected to bring their own more solid refreshments, such as biscuits, and, of course, sugar! Those who attended the last function at "Rosdene" are cautioned that they will now find a garden in war condition, owing to dearth of labour for keeping it in proper trim.

* John M. Watkins (3s. 6d. net).

† Simpkin, Marshall (2s. 6d. net).

THE EDUCATION OF SPIRITUALISM.

BY HENRY FOX.

Real education is not so much book learning or knowledge of the classics or mathematics or science or history as self-development. The heart and soul require development quite as much as the head and intellect; and a man who has never learnt to know himself and all that he is or is capable of becoming has never yet been properly educated—though he be the most brilliant scholar. Our universities produce numbers of these brilliant scholars, but very few really educated men. The more brilliant their scholarship, often the more ignorant they are of themselves, because their intellects have been cultivated to the neglect of their hearts and souls. The inner man has thus often been shrivelled up till he hardly exists at all.

Yet the world needs souls even more than intellects, for man is soul—and is not merely intellect.

Germany is the standing proof of this; and our own imitations of German intellect confirm this proof.

Our great superiority over the Germans lies in this—that we have not yet quite exterminated our souls. Our higher education has had something of the real man behind it, and so our land and our race still stand for something profoundly human, whilst Germany stands for something profoundly inhuman.

It is far more important for us to know what a man really is in his inner self than to measure what he knows. If the man is "a wrong sort," his knowledge makes him the more dangerous. A brilliant scholar, in political power over us, may be a danger to his country. A man of great heart and of limited "education," as we call it, may be the saviour of his country. Everyone knows examples of this; and so we are driven to the conclusion that the education of a man's spiritual nature is far more important to him and to us than the education of his intellect on the lines which secure for him at present all the great prizes of life.

For that reason Mr. Bernard Shaw seems to have some grounds for looking at Mr. Fisher's scheme of secondary education for the masses as a very considerable national danger unless it is founded on something more fundamental than Mr. Fisher or any other great scholar seems ever yet to have realised. In other words, unless man's education begins with knowledge of himself, he is cultivating his lower self at the expense of his higher nature. He loses thereby his inspiration, and becomes more or less of a soul-less pedant. The education of the future calls for a higher ideal of education than what we call scholarship. This ideal is supplied by the knowledge and cultivation of the inner man as proclaimed and taught by Spiritualism, by which is meant not so much the cultivation of intercourse with the spirit-world through mediums, as the stimulation of the growth of man's own consciousness of the spirit-world and such a soul-enlightenment that at last he comes to regard himself as something quite different from his body, his senses and his intellect. His point of view about all men and all things in heaven or earth is then entirely altered; he sees himself as a mere temporary inhabitant of this world of physical life and sensation—a spiritual being clothed in flesh for definite purposes and with a definite mission to fulfil. Whether or no he recognises that he has been here before matters but little. What does really matter is this—that he knows that he is not here for his own purely personal ambitions or pleasure or profit. The more he knows his real self, the less selfish he becomes. Orthodox religions may have signally failed—as they often do—to change his attitude towards his fellow men; but Spiritualism in its higher aspects makes him feel that he is one of them as they are part of him. It is a revelation of man's real unity, and this revelation becomes the foundation of all his political, social, moral and intellectual life.

This affects his views about everything. Is it politics he has to face? Then he faces it for others' sake to help his brother in sorrow, grief, or poverty. Is it social reform? Then his ideas of reconstruction are built on the fundamental unity of all men's clashing interests. His sympathies are with the poor and afflicted, not with the rich, the prosperous, and the luxurious. Is it ignorance? He knows where and how ignorance disappears from the human heart and where real knowledge begins. This seems to be the greatest revelation of Spiritualism, and is of more practical importance than personal comfort and all its hopes hereafter.

An education which is built up on such a foundation will produce scholars none the less brilliant that they have another source of both knowledge and wisdom open to them—a new source of inspiration which will make entirely for the great cause of human progress. The scholarship of the future will be deeper and wider than the scholarship of the past, and who shall venture to say where it will end? Knowledge will grow with freedom of mind and thought, and will deliver men's minds

from the thralldom of force and fear, now represented by Potsdam and Purgatory in all their varieties. History, politics, and science will run on new lines in the coming day.

The light is beginning already to pierce through the clouds which hide the real truth from our intellects. As the light grows, we shall find that any need to resort to experiments with mediums or similar attempts to pierce the darkness has been rendered obsolete by a higher consciousness from within. Then our real scholars will be those who will lead the way with their higher knowledge. This war is rapidly proving to us that for the whole human race life on this globe is intolerable without this higher education. Nothing else can reconstruct our civilisation, and even though it may mean the casting of all our political, social, and religious institutions into the melting-pot to be cleansed, purged, and refined from the grossness of their selfishness and ignorance, that reconstruction must sooner or later be undertaken. The object of our efforts in our prayers should be more light, for victory will follow the light, and light alone will conquer the world of darkness.

THE SOUL AND THE SADDUCEE.

Sir William Barrett's lecture, "The Soul and Our Modern Sadducees," delivered at the residence of Lord and Lady Glenconner, Queen Anne's Gate, on Thursday, the 13th inst., was heard by a large and deeply interested audience, which included a high dignitary of the Church. As the address is, we understand, to appear in the form of an article in a monthly magazine, we can only give a brief resumé of it here.

The Rev. F. Fielding-Ould, M.A., who occupied the chair, referred to the lecturer as one of those who had laid the foundations of modern psychical research.

Sir William, in the course of his preliminary observations, alluded to the saying of the late Professor James that "the soul had gone out of fashion." James himself strongly opposed the materialism of his time, and his remark indicated his awareness of the tendency to explain all the facts of consciousness and personality in the terms of matter. The soul was regarded as a function of the brain, something incidental to the play of physical activity—in scientific phrase an epiphenomenon. To-day the soul was no longer out of fashion. This devastating war had brought home to the minds of the community a sense of the great realities—a sense which previously had fallen into abeyance. To-day the lines of division between sect and sect were being broken down; there was a feeling of brotherhood and of the essential spiritual unity underlying all forms of religious doctrine. The lecturer then passed to a consideration of the events which long before the war had led many to the idea that some of the evidence needed to stem the materialism of the time might be obtained along the lines of a study of psychical phenomena. Much of what he said in this connection, although familiar to old students of the subject, will be (when published) of the deepest interest to inquirers, especially the sketch which he gave of the great work of the Psychical Research Society, in the course of which he mentioned that its members had included all recent Presidents of the Royal Society, beginning with Sir William Crookes. The S.P.R. had a larger representation in science, art, literature and the Church than any other scientific body. Only two men, Mr. Arthur James Balfour and himself, were left of the original vice-presidents, although one of the members of the first Council, Mr. Percival, was still amongst them and was present that evening. Sir William paid a high tribute to the work of the Spiritualists precedent to the establishment of the Society. There had been some distinguished minds amongst the early Spiritualists and he instanced Professor De Morgan, the celebrated mathematician, and Dr. Alfred Russel Wallace. "All honour," said Sir William, "to those pioneers whose courage was so great, so noble and so devoted!" The strong testimony the distinguished lecturer bore to the paramount importance of the religious aspects of the movement was significant, coming as it did from a typical scientist and psychical investigator. Sir William touched lightly upon some highly controversial matters. He seemed to think it conceivable that the soul might be inherited from the parents, and found reincarnation and conditional immortality not unreasonable hypotheses. He also exhibited some spirit drawings of unusual artistic merit, but found no time to go thoroughly into the subject of such phenomena.

Sir William spoke for nearly an hour and a half, and was listened to with the deepest interest. At the close Major Hilder Daw moved a vote of thanks, which was seconded by Dr. Abraham Wallace.

THE EDITOR will be absent on a brief holiday by the time these lines appear. Letters needing his personal attention will be held over until his return.

A TREASURY OF CONSOLATION.

GERALD MASSEY ON PSYCHIC EVIDENCES.

"What would I give," said to me a poor fellow who had lost a dear little one, "if I could only believe that she is living still, and near me, and that I shall see her and have her again!" But he could not; that state of mind which we call faith had not been wrought out in him. Now this later revelation of Spiritualism makes its first appeal to belief, by demonstrating the fact of continued existence in another life; that gives us a fine, fresh start for jumping the life to come—repeats for us the proofs, indefinitely multiplied, said to have been given in miracles eighteen hundred years ago, and believed in generally up to the point at which the "britchin' breaks." It gives not only faith but positive assurance. This time the existence of the spiritual world is going to be placed on a firmer footing than ever—not as a mere creed or dogma, but as a verified, enduring, ever-present, familiar fact. In truth, I believe the life here will be lived in the presence of the Unseen as it never yet has been, and the dim religious light which has been lovely as moonlight, and with no more life in it, will be changed into vital sunlight and vivid day, whilst all that is worth having in religion will be wrought out in a real, practical, positive philosophy. The word "spiritual" has lost its meaning, so remote from our world has the thing become; but this will recover it once more in reality. Instead of the other world remaining dim and helplessly afar off—a possibility to some, a doubt to others, a perplexity to many, and an abstraction to most—it will be made a living verity, visible to many, audible to more, present with and operant through all.

"Thou canst not show the dead are dead," says the modern poet, in reply to the doubt of these days, and that assurance has been clutched at as a staff of comfort to support the decrepitude of belief. But we can show that the dead are not dead. We have had them coming to us in our own homes and private experience, and proving their presence with us by infallible signs of recognition.

Dead men and women we saw laid in earth
Full-length and fastened there, come freely forth,
Once more arisen full-length to their feet,
In spite of coffin, grave, or winding sheet.

We have had them coming back to us and beginning the old conversation just where it was broken off in death! We know that they are not dead but alive with us. They make our dream of immortality a sober certainty of waking bliss.

Our lost darlings have not gone off from us like an escape of gas, as many seem to imagine: the life has not vanished in general law. They are individualities still, intensified by their fuller affection for us. We know that they think of us as we of them; their tuition is our intuition; and we know that thought is spiritual presence, and there is nothing between us but a viewless veil.

An American writer has replied appropriately enough to the vulgar notion of spirits after death going nowhere in particular, having nothing on, and finding nothing to do. He remarks:—

"I think that saving a little child,
And bringing him to his own,
Is a darned sight better business
Than loafing around the Throne."

We are not left without an echo from the shores of the Infinite Unknown. Some of us have heard and recognised the very voices of those who have passed over; others have seen the glorified forms of the loved and lost, holding up their lamps across the night to cheer us on in life, and to light us at last through the Valley of the Shadow of Death.

For us the dark of death grows all alive and starry with smiling shapes and gracious presences; our mental firmament is all ashine with spiritual forms of the old life that reappear to us as people of the light.

I speak of facts known to multitudes—facts not limited to professional mediums, but springing up all over the land in the most unexpected ways and places. And let these facts once take possession of the national mind, the result will be incalculable. As a people we are sceptical of theory, but we wed our fact for life or death. We make up in sureness of grip for our slowness of movement, and do not easily let go what we have once laid hold of. God Himself must find it difficult to get some truths into us, but once in, the Devil cannot get them out again. We are not easily illuminated—not soon set on fire—but we burn well when kindled; whether judged by the spiritual fervour shown in life, or by the white faces of the martyrs outflashing the flames as they have smiled up to the cloud of witnesses around them at the scene of their transfiguration in death. And this fact of Spiritualism will yet be grasped as

with a death-bed clutch of the delivering hand that reaches down to lift us into new life.

I cannot help laughing to myself at times as I think of what this much maligned and despised Spiritualism is about to accomplish. Here are our clergy asserting Sunday after Sunday, in the name of God, any number of things which any number of listeners do not believe, only they have heard them repeated till past all power of impinging—things which they themselves do not believe if they ever come to question their own souls. And here is this new thing in our midst that is destined to put a new soul into belief, and usher in a resurrection day. It is like watching the grim black thunder-clouds mounting the dead calm sky with a deliberate haste that makes you hold your breath till they touch the sharp edge of each other.

How little do they dream of the new dawn that is coming up the sky! Nay, it is already flaming in at the windows, and trying to look into the shut eyes of the sleepers, which are fast closed to the glory shining on their faces. For the Lord hath poured out upon them the spirit of deep sleep, and hath closed their eyes. They are dreaming how to roll the world back the other way once more into the night of the past, even while they are passing face upwards beneath the radiant arch over their heads which is the dawn of a day that is not theirs, blind to the splendour of its coming; deaf to the birds of light that are up and singing; and senseless to this amazing apparition of God Himself, who is now on earth with a visible presence, perturbed and dissatisfied with the current representations of Him which have been so unfaithful and untrue. What will they do when they wake? Vainly clutch at their temporal possessions with a terrible tenacity, knowing they have no spiritual kingdom.

"Woe unto you, Scribes and Pharisees, for ye shut up the kingdom of heaven against men." And it has burst open the door ye closed, and the keys are dashed for ever from your keeping.

If the so-called religious world did but believe, and only really know what they profess to believe! Have they not read, in the prophecy of Joel, that it should come to pass afterward that God would pour out His Spirit upon all flesh, and our sons and our daughters should prophesy, our old men dream dreams, our young men see visions, and "also upon the servants and upon the handmaids in those days will I pour out my Spirit?"

If they would but comprehend that the book of Revelation is not closed! And it is not for us to determine beforehand the shape in which that prophecy shall be fulfilled—not for us to prescribe the laws and the limits to the going forth of the Spirit of God; and after all, these manifestations may be from Him! If they could but admit the possibility of His passing over the consecrated churches and revealing His presence to a few simple outsiders, as of old He passed over the pride of Greece and Rome, and chose the son of a carpenter and a few poor unlettered fishermen to be the living lamps of the later revelation of His love, whilst Greek and Roman were used to blindly pass on the new light into other languages and lands without any illumination for themselves!

Consider now, you who accept Christ as sole mediator between God and man, in time and eternity—consider the countless questions that will arise in the human mind to which no answer is given in the Christian record, the mysteries left unexplained, the problems unsolved, and then remember the words, "I have many things to tell you, but ye cannot bear them now." Do you not suppose he would try to communicate these later revelations—these truths for which the world was not prepared in his mortal lifetime?

If they could but understand what Spiritualism is going to effect for real faith and eternal truth, instead of shouting at the fire-engines to come and put out the conflagration now reddening the sky, as they will do when they wake, they would embrace us and aid us all they could. For see—just what scientific research is getting too much for the old creeds—what we have discovered the secret of life in Protoplasm, and are on the point of finding the mechanical equivalent of consciousness; just when we are assuming that force comes from the visible side of phenomena, and thought is only molecular motion, and mind a property possessed by matter; just when the scientific report is that the deeper we dive, the farther off recedes the supposed heart-beat of the eternal life; and to make up to humanity for the loss of our Father in heaven, we have at length, possibly at full-length, found our long-lost grandfather of earth in the fields, or forests, or floods of the fore-world—it breaks this revelation from the unknown and, as they assumed, unknowable. Just when we had proved that miracles could not be, and therefore never had been, in breaks the miraculous once more; we have one "Hume" answered by the other (Hume), and the impossibility of a thing does not prevent its happening!

the whole realm of mystery is once more wide open, the partition walls will be thrown down flat, together with all who leaned their whole weight upon them, and there is one more chance for God in our corner of the universe!

—From "Concerning Spiritualism," by
GERALD MASSEY.

THE FIGURE 5 IN THE WAR.

"The Globe" of the 6th inst. contained an article of nearly a column in length consisting simply of a list of outstanding events associated with the war, which have occurred either on the fifth, fifteenth, or twenty-fifth of the month. We will content ourselves by quoting those which occurred on the 5th alone. Beginning by pointing out that it was on July 5th, 1914, that the Kaiser presided over a conference at Potsdam of the leading men of Germany, such as General Moltke, then Chief of Staff, Admiral von Tirpitz, great bankers, railway directors, and captains of industry, and, it is stated, asked each of them in turn whether he was ready for war, the writer goes on to remind us that this conference was succeeded among other occurrences by the following: On August 5th our Foreign Office made the announcement of the declaration of war; on September 5th the Germans reached the nearest point to Paris that their armies have ever occupied; on December 5th they occupied Lodz. On May 5th, 1915, the Germans claimed a victory at Ypres; on July 5th the Kaiser is reported to have made a remarkable speech in which he said the war would be over in October. On the same day the British took the offensive and advanced north of Ypres. On October 5th Franco-British troops landed at Salonica, and M. Venizelos resigned. On November 5th the rumoured resignation of Lord Kitchener was announced and officially denied. On January 5th, 1916, the Premier announced the Government's decision to adopt compulsory service. On June 5th Lord Kitchener was drowned in the "Hampshire." On December 5th Mr. Asquith's ultimatum appeared in the Press, and Mr. Lloyd George tendered his resignation. On January 5th, 1917, an important conference of the Allies took place in Rome, and on the same day Braila was captured by the enemy. On February 5th diplomatic relations between Germany and the United States are reported to have been broken off. On April 5th the Germans attacked at Rheims, and on May 5th the French gained a victory at Craonne. On June 5th there was a battle in the North Sea, one destroyer being sunk and another severely damaged. Lastly it was on the 5th of last January that Mr. Lloyd George made his famous speech on the Allies' war aims. The article concludes with the reflection that "We shall shortly be entering on the fifth year of the war, and the cabalist may find some manifestation in this fact to hearten or depress us."

A few days later a correspondent wrote to the "Globe" to call attention to another coincidence—viz., that in commemoration of the sinking of the "Lusitania" on July 7th, 1915, a medal was struck bearing the mistaken date July 5th, 1915.

SIR ARTHUR CONAN DOYLE's book, "The New Revelation," can be obtained at LIGHT Office for 3s. 9d. post free.

JUST as we go to press we learn with sorrow of the passing of Lieutenant William McKenzie, son of Mr. and Mrs. James Hewat McKenzie, who succumbed on the 12th inst. to wounds received in Palestine. Lieutenant McKenzie passed away in a Greek monastery in Jerusalem.

"PROBLEMS OF PERSONALITY."—Mr. E. Kay Robinson writes to thank us for the notice given on page 190 to his remarks on this subject, and to point out that his little magazine, published at Warham, Glamorgan-road, Hampton Wick, is entitled "The Meaning of Life," not "The Purpose of Life." The latter was the title of an article. He makes the correction to enable any of our readers who are acquainted with authentic cases of the kind quoted to send them to him.

MRS. D. PARKER, of Braughing, Herts, was in her bedroom on April 24th when she thought she heard twice the voice of her soldier son calling "Mother." She ran downstairs, thinking he had come home, but there was no one there. This week-end she has been officially notified that her son, Private H. R. Parker, Middlesex Regiment, was killed in action on April 24th.—"Evening News" for the 17th inst.

SPIRITUALISTS' NATIONAL UNION, LTD.—The secretary of the Union, Mr. Hanson G. Hey (30, Glen-terrace, Clover Hill, Halifax), writes that all the retiring officers and members of the Council have been re-nominated, and as no new names have been put forward, they are re-elected. He adds: "On behalf of the E.C. I wish to thank all those members and societies who have written their acceptance of the Council's advice. It is encouraging to know that effort is appreciated."

AUTOMATIC WRITING A VALUABLE TESTIMONY.

I have not so far seen any reference in LIGHT to the valuable personal testimony to the actuality of the phenomena known as "automatic writing" which is borne in the April number of the "Nineteenth Century and After" by a lady contributor who writes under the twofold signature "Mary E. Monteith (Elizabeth Vaile)." The testimony derives its value not merely from the high standing of the magazine in which it appears, but from the calm—one may also say the detached—way in which it is set out. This witness is evidently not a woman of the hysterical and emotional type, but one who is able to keep a level head and judge dispassionately of the facts which come under her observation. She begins at once by admitting that automatic writing, though it has played a large part in converting people to a belief in a future life, runs the gauntlet of severe criticism owing to the fact that a similar form of writing is demonstrated in hysterical cases in the great nerve hospital of Europe. Nevertheless she is satisfied that real messages are received by this means both from exanimate and incarnate individuals—in the latter case quite irrespective of distance. Her interest in the subject was aroused some years ago by learning of the receipt of imperative messages for her by a perfect stranger who could have known nothing of the communicating individual in his earth life, the said messages being accompanied by decided proofs of the personality of the sender. This individual, whom the writer refers to as "Dr. Neil," urged her to develop her own latent faculty, and before long she was able to verify a message which encouraged her to continue. The first part of this message was given in her presence through the hand of a friend, and was to the effect that there were people in distress at a certain number in a certain street in the town, and that Miss Vaile was to go and see what she could do for them. Later she was told through her own hand that the people had but recently lost their parents and were in need of work. The directions given were followed and the facts found to be as stated. This was only the beginning of a series of very remarkable veridical communications, including more than one fulfilled prediction, which the author goes on to narrate at length. The whole article well deserves perusal.

D. R.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. E. Haviland. 30th, Mr. A. Vout Peters.

The London Spiritualist Mission, 13, Pembroke-place, W. 2.—11, Mr. Horace Leaf; 6.30, Mr. P. E. Beard. 26th, Miss McCreadie.

Spiritualist Church of the New Revelation, 131, West End Lane, Hampstead.—11, Mrs. Mary Davies; 6.30, Rev. D. F. Stewart, M.A., "Caresses of the Infinite."

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses by Miss Felicia Scatterd. Monday, 7.45, special lecture by Miss Scatterd on her personal experiences; silver collections. Tuesday and Thursday, 7.45, enquirers. Lyceum every Sunday at 3. Visitors invited.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, addresses by Mr. O. Todd; descriptions by Miss Fawcett and Miss Hoskins; 3, Lyceum. Wednesday at 8, public meeting.

Kingston-on-Thames, Bishop's Hall.—6.30, address by Mr. E. Mead.—M. W.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—11.15 and 7, Mrs. Jennie Walker, of Canada. Lyceum every Sunday at 3. 26th, Mrs. A. Jamrach; solo by Master Sam Murray.

Camberwell.—Masonic Hall.—11, Mr. Heritage; 6.30, Mr. A. V. Peters. 30th, 11, Mr. H. E. Hunt; 6.30, Mr. R. Boddington.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Podmore. 27th, 8.15, Mr. H. Leaf.

Lewisham.—The Priory, High-street.—3.30 and 7 p.m., Fulham Lyceum open sessions; 5 p.m., tea provided.

Reading.—Spiritual Mission, 16, Blagrove-street.—Address by Rev. Susanna Harris.—T. W. L.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Mr. H. Wright, address and clairvoyance.

THERE are those who will have Heaven to be a fixed and changeless place of everlasting happiness. But if Heaven hath no end, neither can it have boundaries; wherefore change must ever endure!—M. Ls F. S.

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At 6.30 p.m. ... MR. P. E. BEARD.

WEDNESDAY, JUNE 27TH, AT 7.30 P.M.,

MISS MCCREADIE.

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